Greek New Testament

TREGELLES.

PROLEGOMENA.

4 00

Part 7 only:
Prolegomena

THE

GREEK NEW TESTAMENT,

EDITED FROM ANCIENT AUTHORITIES, WITH THEIR VARIOUS READINGS IN FULL,

AND THE

LATIN VERSION OF JEROME,

BY

SAMUEL PRIDEAUX TREGELLES, LL.D.

LONDON.
SAMUEL BAGSTER AND SONS: PATERNOSTER ROW.
C. J. STEWART: KING WILLIAM STREET, WEST STRAND.
1857—1879.

Ita didici, fidem religionem constantiam in nullo negotio posse adhiberi nimiam: neque in his libris, quorum nullam litteram neglegi oportere sentio, velim quicquam meo arbitratu meoque iudicio definire, sed per omnia auctores sequi et antiquissimos et probatissimos.

LACHMANN. *N. T. Praef.* ix.

PREFATORY NOTICE.

MRS. TREGELLES considers that an apology and explanation are due to the possessors of the late DR. TREGELLES's Greek New Testament, on account of the long delay of the Prolegomena. In the autumn of 1872 he dictated to her some of his wishes on the subject: but because of his great weakness she had to choose opportunities, and to write the notes so hastily that no other person could decypher them; and she become too much occupied in ministering to him to admit of her giving attention to anything of the kind during his lifetime. She much regrets the inconvenience that has been experienced through this delay, and thanks the Subscribers for the patient consideration which they have manifested under the peculiar and affecting circumstances.

The following paragraphs were intended to stand at the head of the Prolegomena :—

"Through God's help my Greek Testament has been brought to a conclusion; the last Part of it not altogether by my own hands, as I had hoped; but where mine have failed, I have gratefully to acknowledge that those of others have been graciously and efficiently provided. If my health had permitted, I hoped to have supplied a general revision of my text, specially that of the Gospels, some valuable materials having become available since I commenced my work; but I regret my inability to carry out my intention.

"I can add but very little to what has already appeared as Introductory Notices to the different Parts, and I will reproduce as much of these notices as may seem needful or desirable. I must refer the reader who wishes for more details as to the principles which I hold, and the studies in which I have been engaged, to my 'Account of the Printed Text of the Greek New Testament, with remarks on its Revision upon Critical Principles' (Bagster & Sons, 1854), still in print, and to the description of MSS., versions, &c., given in my 'Introduction to the Textual Criticism of the New Testament,' published by Longmans, 1856, with a postscript of 'Additions,' 1860, as part of the fourth volume of the 'Introduction to the Critical Study and Knowledge of the Holy Scriptures' of the Rev. T. H. HORNE, B.D."

It has appeared to some of Dr. TREGELLES's friends undesirable that his edition of the New Testament should be published in its complete and permanent form without containing some fuller and more explicit statement of his views and principles of criticism than the Introductory Notice to the First Part supplies. No words but those of Dr. TREGELLES himself could of course be employed: but it seemed possible to provide an authentic and tolerably sufficient exposition by bringing together consecutively some of the leading passages in the two works mentioned above; and accordingly the

attempt has been made. For illustrations and for discussions of minor and collateral topics the reader will naturally have recourse, if need be, to these works themselves, which likewise contain much matter respecting other editions, and the special merits of earlier and contemporary critics. The extracts here subjoined, which have been selected, arranged, and furnished with headings by Dr. HORT, suffer unavoidably by detachment from their context, and by the want of intervening links: but it is believed that they will convey a true impression of Dr. TREGELLES's views on the principal questions of textual criticism.

On the other hand, it has been found impossible to rearrange successfully into a single compact whole the Lists of Authorities prefixed to the several Parts. Such a re-arrangement, had it proceeded from the hand of Dr. TREGELLES himself, and been enriched with the results of his maturest judgment on each authority, would have had a distinctive value. But no adequate and appropriate description of the authorities in his own words could now be obtained by compilation; and the six partial lists in their present form are sufficiently adapted to the requirements of those who need only a short index of reference. A few corrections and necessary additions are supplied by Dr. HORT among the Addenda and Corrigenda.

The work would be incomplete without some account of the preparatory labours on which to a certain extent it rests. Portions of the statement published by Dr. TREGELLES in his treatise of 1854 have been therefore reprinted at the end. A brief notice of his chief subsequent labours of the same kind has been inserted in brackets at the proper place.

At the close of the Prolegomena Dr. TREGELLES desired to repeat once more the expression of his great sense of a debt of gratitude to Mr. WILLIAM CHALK, which he had recorded in the Introductory Notice to Part II., the twenty years there spoken of having meanwhile become thirty.

"There are others," he proposed to say, "who have afforded me important help, to whom also thanks are due from me, and from all who in any way may profit by my labours."

He would certainly have wished to add some such closing words as these which follow, taken from the Introductory Notices to the First and Third Parts.

"This work was undertaken in the full belief that it would be for the service of God, by serving His Church. To Him would I reverently render my thanksgivings for removing hindrances; and to His grace and blessing do I commend what has been done, in the name of His Son Jesus Christ, our Lord and only Saviour." "May He who, by the inspiration of the Holy Ghost, gave forth that Scripture which is able to make wise unto salvation through faith which is in Christ Jesus, bless this endeavour to exhibit the text of the New Testament in the very words in which it has been transmitted on the evidence of ancient authority."

PROLEGOMENA

COMPILED FROM DR. TREGELLES'S OTHER WORKS.

First Working Out of Principles.

"IN 1844 Tregelles published an edition of the book of Revelation in Greek and English; the Greek text so revised as to rest almost entirely upon ancient evidence, and the English adapted to the Greek so revised. This was prepared in order to put the English reader in possession of some of the *results* of criticism in connection with that portion of the New Testament which in the common text rests upon the smallest measure of evidence, and which if published on MS. authorities would differ far more from the basis of our English authorised version than all the Epistles of St. Paul taken together. In the introduction to this edition of the Apocalypse, Tregelles gave some account of his previous critical studies, and of the principles which he was, in an independent course of examination, led to adopt." . . . "In examining collations of MSS. and the various readings accompanying printed editions, he saw that ancient copies present very frequently, in characteristic passages, a decisive testimony against the common text and those MSS. which present a general agreement with it; and thus he was induced to inquire into the actual evidence *for* particular readings; and finding this often to be wholly unsatisfactory, he went on to examine how far a text could be formed in which the ancient MSS. should be the authorities for *every word*, the versions being used as collateral witnesses when the insertion or omission of clauses, &c., were under consideration. Such a text would be, he considered, at least worthy of *more* confidence than that which rests on indefinite grounds; and, even if defective, it would be at least ancient, and would take us far nearer to the times of the sacred writers themselves." . . . . "Two statements of Griesbach served as important suggestions,—that no reading should be adopted (however good it might seem) unless it has at least some ancient evidence; and, that we ought soon rather to think of limiting our critical authorities than of increasing them numerically *ad infinitum*. Thus, if a selection must be made, and if in all cases ancient testimony be indispensable, let the primary ground of selection be that of taking the copies known to be ancient; (the field could be enlarged afterwards if needful). Also, it was seen that critical editors do give a kind of pre-eminence to the most ancient MSS. This seemed a kind of tacit consent in favour of the principle proposed for adoption; and the mode in which Scholz does commonly set the more recent testimony against the most ancient, as if to overpower it, did in itself

suggest a contrary course, and led ultimately to a more close examination of ancient authorities and to a fuller apprehension of the value of the evidence of ancient MSS., versions, and fathers when united, and at length to the establishment of the authority of ancient documents by *comparative criticism;* that is, by showing, in places which admit of investigation, that readings known to be ancient are now found only in *some* of the most ancient authorities (or in those which agree with them in text); so that the arrangement of authorities, 1st, according to antiquity, and 2nd, by their accordance with such copies on the one hand, and all the more recent documents standing on the other, will be found to coincide with the distribution which would be equally requisite if the examination were conducted conversely, by inquiring, in what MSS. or what class of MSS. are those readings now found which we know on independent grounds to have been once widely diffused or perhaps general? There was thus a point reached strongly resembling that of Lachmann: the path, however, leading to the conclusions had been wholly different, and the groundwork of ancient authority was doubly defended, by the age of the documents themselves, and also by the proved age of the readings contained in them and in those like them."*

General Statement of Principles.

"The object of all Textual Criticism is to present an ancient work, as far as possible, in the very words and form in which it proceeded from the writer's own hand. Thus, when applied to the Greek New Testament, the result proposed is to give a text of those writings, as nearly as can be done on existing evidence, such as they were when originally written in the first century.

"While the *object* of the textual criticism of the New Testament is admitted to be the same, there are two very different routes by which different editors may seek to arrive at the proposed result; they are, however, *so* different, that the conclusions cannot be identical: the one is, to regard the mass of documents *numerically,* and to take them, on the ground of their wide diffusion, as the general witnesses to the text which should be adopted; the other is, to use those documents which are *in themselves* ancient, or which, as a demonstrated fact, contain *ancient* readings; and thus to give a text which was current at least in the fourth century of our era. On the one side, there are the mass of MSS. written from the eighth century to the sixteenth; on the other side, there are a few MSS. of great antiquity, together with a few of later date; and these are supported by the ancient versions in general, and by the citations of ecclesiastical writers." . . .

"Now I believe that two things are of the utmost importance at present in the criticism of the text of the New Testament: (i.) To draw a line of demarcation as to *what* critical aids shall be admitted as good and useful witnesses; and (ii.) To determine as a fixed and settled principle that the only proof that a reading *is* ancient, is, that it is found in *some* ancient document.

"Both these ideas were enunciated by Griesbach: he said, 'Perhaps we shall soon have to think of lessening our critical aids, rather than of increasing them without limit . . . . Those, indeed, who carry on criticism as though it were a *mechanical art,* are delighted with so numerous an array of MSS.' (Symb. Crit. i. Præf. 2.) On the other point he said. 'There is no need to repeat, again and

* Horne's Introduction, vol. iv., pp. 139—141.

again, that readings, which, looked at in themselves, we should judge to be the better, are not to be preferred, *unless authenticated by at least some ancient testimony*.' (Gr. Test. i. Proleg. p. lxi.)

"The selection of authorities must not be a mere arbitrary procedure; but it must be the adoption, as a basis, of such as are *proved* to be witnesses worthy of confidence. Ancient MSS., the older versions, and such early citations as have come down to us in a trustworthy form, are the vouchers, and the only *certain* ones, that any reading *is* ancient. And again, *Comparative Criticism* proves, that in selecting these authorities we do not act empirically or rashly, but that we rely on the evidence of witnesses whose character admits of being *tested*. And besides those MSS. which are actually the oldest, we may use as valuable auxiliaries those whose *general text* accords with them, and that on two grounds; 1st, Because the character of such MSS. is shown from their general agreement with the oldest; and 2nd, Because it is also proved by the same criteria of accordance with the best early versions and citations." . . . . "If the oldest MSS. had not existed, and we were left, as we are with respect to so many classical authors, to MSS. later than the tenth century, true critical principles might still have guided us aright *in many respects*. But we may be thankful that God has in His Providence ordered otherwise than that we should be so left; and thus we have the satisfaction of using the oldest MSS. as witnesses of the ancient text. Their age would cause them to have a primary claim on our attention; their proved character equally shows that this claim is well founded." . . . .

"It has been repeatedly urged that the few most ancient MSS. bear but a minute proportion to the mass of those which perished in the early centuries; and thus the lost copies may have contained a very different text. To appeal from what we have to what we never can have, from what we know to what we never can know, would transfer us at once from the domain of facts and proofs into that of mere conjectures and suppositions. The words of Cicero might be taken as a sufficient answer to such surmisings: '*Est ridiculum, ad ea quæ habemus nihil dicere*; QUÆRERE QUÆ HABERE NON POSSUMUS.' (Cic. pro Arch. iv.).

"What if any one were to say, in defence of any doctrine or practice, that it is true that it is not taught, or that it may even seem to be discountenanced, in the twenty-seven books of the New Testament which we have, but why may it not have been inculcated in *other* writings of the Apostles, or their companions, *which we have not*? In the realms of pure imagination one question as to possibilities is just as good as another.

"Does it not strike those who bring forward this trite objection (until, on their own confession, they are weary of repeating it), as at least *singular*, that ALL the oldest documents belong to the kind which they decry, because of their being in the numerical minority? That each newly-found palimpsest should exhibit its relation to the oldest copies previously known? That a version coming newly to light (such as the Curetonian Syriac) should still so perversely differ from the array of recent MSS.? But, indeed, if in the early centuries MSS. did exist which accorded with the later mass of copies, such documents would present a strange and unaccountable contradiction to the other monuments with which we might compare them. Comparative Criticism would be able to prove that their text was at least suspicious."*

* Account of the Printed Text of the Greek New Testament, pp. 174—178.

Comparative Criticism.

"By *Comparative Criticism** I mean such an investigation as shows what the character of a document is,—not simply from its age, whether known or supposed,—but from its actual readings being shown to be in accordance or not with certain other documents. By an estimate of MSS. through the application of comparative criticism, is intended merely such an arrangement as may enable it to be said, that certain MSS. do, as a demonstrated fact, present features of classification as agreeing or not agreeing in text with ancient authorities with which they are compared.

"The MSS. must first be stated according to age, and to known affinities amongst themselves in certain particulars."

"The process of investigation now is to take such passages as afford good and unequivocal evidence; to inquire what are the readings which in such places are supported by *known* ANCIENT testimony; and then to see what MSS. support such early evidence: and thus it may be learned whether the *most ancient* MSS. (and those which accord with them in reading) do or do not present fair samples of the ancient text.

"The passages brought forward first will be some on which the advocates of the mass of the recent copies have relied; as though the ancient MSS., which some critics have considered to be of the most value, *could not* be followed rightly in the readings which they present. The points of inquiry will be in such places, 1, What readings are attested as ancient, *apart from* the MS. authorities? and, 2, What MSS. support the readings so far authenticated? The reader is requested in each place to observe particularly what reading is *proved to be ancient* by the joint evidence of different versions, and (in cases where the place has been cited) by early quotations."†

[A list of 72 illustrative passages follows, three of which are discussed at length.]

"Here, then, is a sample of the very many passages, in which, by the testimony of ancient versions, or fathers, that such a reading was current in very early times, the fact is proved indubitably; so that even if no existing MS. supported such readings, they would possess a strong claim on our attention: and such facts, resting on combined evidence, might have made us doubt, whether the old translators and early writers were not in possession of better copies than the modern ones which have been transmitted to us. Such facts so proved might lead to the inquiry, whether there are not *some* MSS. which accord with these ancient readings; and when examination shows that such copies actually exist (although they are the *few* in contrast to the *many*), it may be regarded as a demonstrated point that such MSS. deserve peculiar attention.

* The term *Comparative Criticism* is applied by Dr. Tregelles ("Printed Text," p. 59) to the process by which Bentley hoped to restore the text of the New Testament by means of "the agreement between the oldest Latin and Greek MSS." "The introduction of such a term as this," he says, "scarcely demands an apology. Few secular writers of antiquity admit of *comparative criticism* of the text, for they have in general come down to us in MSS. of one language only. Not so the New Testament; for there a new element of textual criticism *must* be considered: and it is our ability to use comparative criticism that enables us to form a more correct judgment of the absolute and relative value of different MSS. and versions."

† "Printed Text," pp. 132, 133.

"I have cited more than *seventy* passages of this kind; and their number may, I believe, be increased easily *twenty-fold*:—they all prove the same point,—that in places in which the more valuable ancient versions (or some of them) agree in a particular reading, or in which such a reading has *distinct* patristic testimony, and the mass of MSS. stand in opposition to such a lection, there are certain copies which *habitually* uphold the older reading.

"The passages have been taken on no principle of selection except that of giving such as bring out this point clearly. Those from St. Matthew are places in which defenders of the mass of copies had themselves drawn attention to the ancient readings, as though they *could not* be followed. For the sake of brevity most of the passages have been given without remark, and without any attempt to state the balance of evidence; for it was sufficient for the purpose to prove that the best versions do uphold certain readings (often in accordance with fathers), and that they are in this confirmed by certain MSS.

"Even when much might be said against a reading so attested, it must, on principles of evidence, be regarded as *highly probable*, even if not certainly genuine.

"The *result*, then, of this Comparative Criticism stands thus:—

"Readings, whose antiquity is proved apart from MSS., are found in repeated instances in a *few* of the extant copies.

"These few MSS., the text of which is thus proved to be ancient, include some (and often several) of the oldest MSS. extant.

"In some cases, the attested ancient reading is found in but one or two MSS., but those of the most ancient class.

"And, as certain MSS. are found, by a process of inductive proof, to contain an ancient text, their character as witnesses must be considered to be so established, that in other places their testimony deserves peculiar weight.

"It is in vain for it to be objected that the readings of the versions, on which so much stress has been laid, are purely accidents of transcription or translation, and that the accordance of certain MSS. with them is equally the result of fortuitous circumstances, or of arbitrary alteration. This might be plausible in the case of some *one* version; but when there are *two* versions which combine in a definite reading, this plausibility is almost excluded; and so when the according versions are *three*, or *four*, or even *five*, *six*, or *seven*, the balance of probabilities increases in such a ratio, as to amount to a moral evidence of a fact of the most convincing kind.

"Of course, it is fully admitted that versions may have suffered in the course of transmission, and that some have suffered materially: but when the ancient versions accord, it is a pretty plain proof that in such passages they have not suffered; and this is (if possible) still more clearly evinced, when we find that the oldest copies of a version (such as the Codex Amiatinus of the Vulgate) present in important passages a far more accordant text than is found in the modern MSS. or printed editions of such a version.

"So too, as to patristic citations:—copyists have often modernised them to suit the Greek text to which they were accustomed; they thus require examination (as Bentley showed); but when the reading is such that it could not be altered without changing the whole texture of their remarks,

or when they are so express in their testimony that such a reading is that found in such a place, we need not doubt that it was so in their copies. And so, too, if we find that the reading of early fathers *agrees* with other early testimonies in opposition to those which are later.

"Comparative Criticism admits of a threefold application—to MSS.—versions—and fathers. The same process which I have used with respect to MSS., will, when applied to versions, show how different is the general character of the Old Latin, the Vulgate, the Curetonian Syriac, and others, from that of the Harclean Syriac, or the re-wrought Latin of the Codex Brixianus;—to say nothing of those versions which are scarcely worth mentioning in such an estimate, such as the Arabic and the Sclavonic. And so, too, the general character of the citations of Origen and others is sufficiently shown; and thus we obtain a three-fold cord of credible testimony; not, be it remembered, that of witnesses arbitrarily assumed to be trustworthy, because of real or supposed antiquity, but of those valued because their internal character has been vindicated on grounds of simple induction of facts.

"But it is with MSS. that I have now specially to do; let then the primary classification [by age] be compared with the estimate formed by Comparative Criticism; and thus it will be clear, that the same MSS. to which, as a class, the first place was given on the ground of age, are those which deserve the same rank because of their internal character; for in them as a class, or in some of them, the readings are found, the antiquity of which has been independently proved.

"Thus it is neither prejudice nor dogmatism to assign the highest place in the rank of witnesses to the most ancient MSS., followed by those which in text exhibit a general agreement with them: and thus in places of doubt and difficulty the balance of probabilities will lead to the adoption of the readings of such MSS. as being the best supported. The limits of variation, also, will be so far circumscribed, that we may dismiss from consideration the various readings only found in modern Greek copies, however numerous they may be.

"Occasionally it has been shown that the ancient reading is only found in one or two of the MSS.; this is a proof what an especial attention is due to their united testimony. Thus the joint evidence of the Vatican MS. (B) and the Codex Bezæ (D of the Gospels and Acts) has often a peculiar weight, from their alone (or nearly so) supporting the readings proved to be ancient.

"We need not, therefore, consider a regard for the Vatican MS. to be 'a blind adherence to antiquity,' though it is our oldest copy; nor is it 'unaccountable' that the Codex Bezæ should be valued in spite of strange interpolations. The Vatican MS. is valued because Comparative Criticism proves it to be *good* as well as old; the readings of the Codex Bezæ receive much attention, because the same mode of investigation shows, that, in spite of all peculiarities in the MS., they possess an ascertained worth. And thus, as to other MSS., Comparative Criticism *proves* their value, and shows how they may be confidently used as witnesses."*

Use and Abuse of the Later Authorities.

"It has often been said that the uniform text of the later MSS. is an evidence in its favour, and that thus the variations of the oldest, not only from the more recent, but also from one another, show

* "Printed Text," pp. 147—151.

that we cannot rely on them as authorities. If this had been a fact, it might have been sufficiently met by another which is more striking; for it has never been even alleged that the later Greek MSS. are so uniform in their text as are the later Latin; and yet the recent MSS. of the Vulgate agree in perhaps two thousand readings, differing from what Jerome could have given, and also from the few very ancient copies which have been transmitted. And thus the Latin MSS. supply us with an argument from analogy; the mass of the recent copies contain a text notoriously and demonstrably incorrect; the few oldest MSS. supply the means of emendation; and these few must be followed if we think of giving the genuine text of Jerome's version. It is quite true that the mass of the Greek copies do agree in readings which differ from the ancient; and then the advocates of numerical majority point triumphantly to the proportion in favour of the modern reading as being ninety or a hundred to one. Transfer the ground of discussion to the Latin, and then the odds may be increased tenfold; for in cases of the most absolutely certain corruption of recent ages, the proportion of MSS. in their favour will be perhaps nine hundred or a thousand to one. So futile is an argument drawn from numerical preponderance. And the text of Latin MSS. has been found to be almost a criterion of their age; the century to which they belong has been shown to present a singular relation to their actual text.

"But although the later MSS. often show a general agreement in favour of some reading opposed to the most ancient, it is not strictly true that these more modern copies contain an uniform text: Mr. Scrivener's recent collation of MSS. of the Gospels has proved this, and has swept away at once and for ever the argument drawn from the supposed unity of text. The recent copies have *their own kind* of variations, so have the ancient; the real question is, 'Within the limits of which class are we to seek for the genuine and original text?'

"In speaking of the modern copies as opposed to the ancient, I mean the cursive documents *in general* as opposed to the MSS. anterior to the seventh century. The copies from the seventh century to the tenth, that is, the later uncials, accord in text, in part with one, in part with the other, of these classes. And besides this *general* division there are *cursive* MSS., as I have again and again said, which accord with the ancient text; and there are also cursive MSS. which, though generally agreeing in text with the mass, contain lections, here and there, such as are found in the ancient copies. These facts do not in the least interfere with the general phenomena of transcriptural mutation, nor with its general course in one direction. They only show that there were exceptions, but just such exceptions as prove the rule. It cannot be doubted that, in the Latin New Testament, the text current before the time of Jerome gradually gave place to his version or revision; and yet the Colbert MS., containing one of the purest ante-hieronymian texts of the Gospels (edited by Sabatier), was written *in the twelfth century*. Just so Greek MSS. of the ancient class of text were occasionally written in later ages; although the general course was the same; and the new variations introduced demonstrate that there was no established, uniform, Constantinopolitan text.

"It is granted freely that the oldest copies differ amongst themselves,—that none of them is perfect; but these considerations do not take away their value as critical authorities; they are certainly monuments of what was read and used in the time when they were written; and from their contents, in connection with other ancient evidence, it is for criticism, in a Christian spirit and with

proper intelligence, to seek the materials for reconstructing that fabric of revealed truth which has been in some measure disfigured by the modern copyists and their followers, the early printers.

"But if any choose to advocate the mass of the modern copies as authorities, the difficulty is great; not only because of their internal variations, but also from the fact that such an advocate will find that his witnesses stand opposed to every one of the most ancient copies, also to the ancient versions as a class, and not only to these, but to every Christian writer of the first three centuries of whom we have any considerable remains.

"In saying these things, I do not undervalue the MSS. in general: as monuments of the *history* of the text they are very important; and not unfrequently some which are not amongst the most ancient are of great value as collateral witnesses; but I do protest against the whole notion of *numerical* criticism as opposed to *ancient authority*, be that notion defended by whom it may, or in whatever mode."*

Inadmissibility of Conjecture.

"Critical conjecture as applied to classical works in general is not only permissible, but necessary; for such works have commonly been transmitted by means of very few, and in some cases through but one MS. Thus, mistakes have been evident on the face of the text itself, and good critics have rightly exercised their skill, not in improving conjecturally what required no emendation, but in suggesting, in cases of *proved corruption*, what might be substituted as giving the real sense of the writer. And when this has been well done, it has been in general by adhering pretty closely to the *letters* of the MS. and then showing where and how the transcriber must have erred from the common and well known causes of mistake. It is thus something like correcting the errata on a printed page which are manifest as such. Not every one ought to attempt it; but he who possesses competent ability will seek to do it in such a way as to recover what the author *must* have written: his object is not to improve on the original, but to restore it. In cases of considerable corruption this may be impossible; and then, as well as in all places in which the text does not suggest the correction, it should stand as it is; for, if no attempt at emendation be introduced, the needed correction *may* be suggested to future critics, to whom this will be rendered impossible if the somewhat injured words and sentences are covered over with attempted plaisters and bandages.

"But as to Scripture the case in general, and as to the New Testament entirely, is of a very different kind. For we possess of the Greek New Testament so many MSS., and we are aided by so many versions, that we are never left to the need of conjecture as the means of removing errata. And those who have sought the most to introduce this species of correction have rarely confined themselves to what might be termed *extreme* passages, but they have too often sought merely to *improve* the text in accordance with *their own* views and feelings; that is therefore setting themselves as judges of what Holy Scripture *ought* or ought not to contain. As long, indeed, as but few copies had been examined, and it was known that they contained variations, it was only natural that commentators should suggest such corrections, on conjectural grounds, as they thought might be found in MSS.;

* Printed Text, pp. 179—182.

but when more extensive collations had been made, and it was clear that the channels of transmission were sufficient to supply *evidence* as to the text, there was no one thing as to which critical editors were more fully unanimous than in the rejection of all conjecture in the formation of a text.

"Wherever in an ancient writing such corrections are supposed to be needful, the first thing is to *demonstrate* this as required from the necessity of the case; and if that is admitted to be clear, then the endeavour should be made to show *from the text as transmitted* what elements are afforded for correction. And thus, even in the Old Testament, there are points, such as dates and numbers, and sometimes names, in which error or omission may be *demonstrated* from either the context or some other passage; in such cases we are compelled in *explanation* of the text to admit the corruption, and to state the correction which is required. But in the New Testament we are in very different circumstances, for we are able to have recourse to documents which carry us so much nearer to the time of the writers, that there was not the same opportunity for injuries of the same kind to have been received which we do find in the Old Testament. And as in no work is recourse to be had to conjecture if an explanation can be given of what has been transmitted, it is excluded in the New Testament in the very class of passages into which some would have brought it; and to admit it would be as uncritical as if we were to select the *easier* readings rather than the more difficult in cases of variations.

"As a mere question of probabilities, it is very unlikely that the genuine reading of the authors has been lost from every one of the ancient copies; and when reverence for Scripture is taken into account, it may show us the wisdom of abstaining from the introduction of anything which does not rest on *evidence*."*

Concurrence of ancient authorities in apparently wrong readings.

"It may be fully admitted, that ancient authorities *may* agree in upholding a reading which *cannot* be the true one. In every passage, however, where this is supposed, the whole case must be examined, so as to see whether there is really something incongruous in the ancient reading, or whether the objection springs from *subjective* feeling, and from that alone. If there is a certain error, let us next inquire if any means of correction are supplied, and if *evidence* does not furnish us with such, then we must avoid having recourse to the modern conjecture which recent traditional copies might supply. Better by far is it to preserve an ancient work of art which bears the marks of the injuries of time, than to submit it to the clumsy hands of some mere workman who would wish to mend it. If somewhat defaced, it might still bear testimony to the genius of the artist whose mind conceived it, and whose hand wrought it;—but, if unskilfully repaired, the original design must of necessity be yet more defaced and obscured; so that a true judgment could scarcely be formed of its original excellence.

"But at all times let the objections to an ancient reading be weighed, and let it be seen whether they have not simply sprung from some traditional notion as to what the meaning of a passage ought to be."†

* Horne, pp. 149, 150. † Printed Text, p. 196.

Discrimination between differing ancient readings; for example by consideration of (1) *express early Statements,* (2) *relative Authority and Number,* (3) *tendency to Amplification,* (4) *tendency to Harmonise Similar Passages,* (5) *relative Difficulty,* (6) *Ascetic spirit.*

"In confining the examination to the ancient documents, all care must be taken rightly to understand their testimony, and to weigh it in all its particulars.

"Authorities cannot be followed mechanically; and thus, where there is difference of reading amongst the more trustworthy witnesses, all that we know of the nature and origin of various readings, and of the kind of errors to which copyists were liable, must be employed. But, let it be observed, that discrimination of this kind is only required when the witnesses differ; for otherwise, we should fall into the error of determining by conjecture what the text *ought* to be, instead of accepting it as it is.

"And while all pains and the exercise of a cool judgment should be employed in estimating the value of evidence, let it never be forgotten, that just as it is the place of a Christian to look to God in prayer for his guidance and blessing in all his undertakings, so may he especially do this as to labours connected with the text of Scripture. The object sought in such prayer is not that the critic may be rendered infallible, or that he may discriminate genuine readings by miracle, but that he may be guided rightly and wisely to act on the evidence which the providence of God has preserved, and that he may ever bear in mind *what* Scripture is, even the testimony of the Holy Ghost to the grace of God in the gift of Christ, and that thus he may be kept from rashness and temerity in giving forth its text. As God in his providence has preserved Holy Scripture to us, so can He vouchsafe the needed wisdom to judge of its text simply on grounds of evidence.

"For my own part, I have that reverence for Holy Scripture, that so far from feeling timidity as to not receiving as divine, words or phrases which do not rest on competent authority, my fear would always be, lest, on any traditional ground, such readings should be received as are not supported by evidence."

"Where there is the united evidence of the oldest MSS., versions, and citations, criticism has no place, for the reading is not in question.

"In passages where testimonies differ, an *express statement* that the reading was so and so, is of very great value."

"When once the position has been definitively taken, that the ancient evidence is that which we must specially regard, other considerations affecting various readings must have their place, in order to judge between the ancient authorities, when they differ among themselves.

"If the difference is found in so few MSS. as to bear but a small proportion both as to *authority* and number, and if it is not supported by witnesses of the other classes (versions and citations), then it may be looked on as an accidental variation, and one which does not materially disturb the united evidence of the other witnesses.

"But, where there is real *conflict* of evidence,—a real and decided variation amongst the older documents, then, in forming a judgment, the common causes of various readings, and the kind of errors to which copyists were liable, must be considered; and thus a decided judgment may often be formed.

"As copyists were *always* more addicted to amplification than the contrary, as a general rule it must be said, that less evidence is sufficient (other things being equal) in favour of an omission than of an insertion; especially if the insertion is one which might naturally be suggested."

"One of the most habitual kinds of amplification arose from inserting in one Gospel that which belongs to the parallel place in another; by this means, a sort of harmonising verbal agreement was produced: this was long ago noticed by Jerome; and probably, just as often, *similar* sentences in the *same* Gospel were brought into exact verbal identity. Another mode of amplification was that of adding to a citation from the Old Testament; a copyist, perhaps, in these cases, having noted in the margin how a passage was read in the other Gospels, or what the connection was of the Old Testament citation; and this marginal annotation would then become a sort of authority to the next copyist to insert the whole in the text. It is thus that *in all ancient works*, marginal scholia have been intruded into the text: happily, with regard to the New Testament, we can, by means of our existing monuments, go back to a period far earlier than classical MSS. lead us, and the various channels of transmission of the sacred text are so many different checks on the ordinary classes of transcriptural error."

"In cases of conflict of ancient evidence, Bengel's rule—

"PROCLIVI SCRIPTIONI PRÆSTAT ARDUA,

is of wide application: there are *difficult readings* which deserve the name, from the terms and expressions used, and also those which present some kind of involved construction, such as a copyist would be likely to modify or alter; to the same head may be referred readings which exhibit some grammatical peculiarity, which, although retained by the ancient Alexandrian copyists, would offend every Byzantine Aristarchus, and all the successors of that class of critics—men often of real and extensive learning, but who look at every object from one point of view—that of present intelligibility.

"In judging of conflicting evidence, it has often been laid down that we should adhere to that reading from which the others would be likely to spring: the rule is good, but the application is often very difficult; still, however, it should be borne in mind, and used when it really can."

"At times, readings have been introduced from the ascetic spirit which prevailed at the period when the MSS. were written."

"It would be, however, an entire mistake to suppose that there was any evidence of doctrinal corruption of the sacred records having taken place, unless in an occasional manner, as in the above instances; but, in those and in all similar cases, the wide diffusion of MSS. and versions were safeguards against the *reception* of such readings; and our ancient authorities, as a class, take us back to a time anterior to the introduction of any *such* changes."*

Limitation as to the use of Internal Considerations.

"Although various considerations have great and at times decisive weight when evidence is thoroughly conflicting, it would be a great mistake if we were to suppose that we could always discuss and determine readings on such grounds. We may indeed speculate as to what may have been the

* Printed Text, pp. 186, 187, 219-223.

origin of any particular reading; but we should go very far astray if we allowed this *pragmatism* to over-balance or even seriously to interfere with actual *evidence:* we know by experience to what kinds of errors copyists were obnoxious, but *evidence* may often show that readings are well supported, the origin of which might have been attributed to one of the causes of occasional mistake.

"There is one benefit which will always result from the examination of the various readings of any passage which is under consideration: even if it does not remove all feeling of doubt, it will at least show within what limits (often very narrow) all uncertainty is confined."*

Versions and early Citations Supplementary to Greek MSS.

"The sources of Textual Criticism are the evidences which we possess for or against different readings; they are the channels through which, in whole or in part, the text has been transmitted to us. They are *three:*—

"1. MSS., 2. versions, 3. early citations.

". . . . As to ancient works in general we have only the *first;* for such citations as may be found of classical writers are hardly enough to entitle us to bring them forward as a substantive class of witnesses: while, as to others, we have only the *second,* since some ancient works are wholly lost in the originals, and we possess them merely in a translation: and thus it is that, with regard to the New Testament, we are far more richly supplied with materials for criticism of different classes.

"If *versions alone* have been preserved, it is in vain to think of restoring the *original text;* all we can do is to be content with the general substance: and with regard to citations, unless they are *express,* we cannot feel absolute confidence in their giving the exact words; and thus by themselves they would often be doubtful witnesses. Thus MSS. deserve the first place amongst the sources of criticism, even though those which exist are not as old as the date of particular versions; and MSS. as occupying the first rank must be first considered."†

Specialities in the testimony of Versions.

"The value of the testimony of versions to the genuine ancient text is considerable; for although they have been subjected to the same casualties of transcription as has the text of the original Greek, and though at times they have been remodelled in some sort of conformity to the Greek copies then current, yet in general they are representatives of the Greek text from which they were formed. The casualties of transmission would rarely, if ever, affect documents in different languages in a way precisely similar, and we may in this manner account for not a few divergences in the versions as they have come down to us; yet when we find an avowedly ancient translation according in peculiar readings with some of the more ancient and valuable of the ancient MSS., it is an important proof of the *antiquity* at least of such readings; and thus if they are not genuine, the *proof* must be sought in the counter evidence that may be adduced.

"Some, indeed, have decried the use of versions as though they could not be trusted in par-

* Horne, p. 355. † Horne, pp. 147, 148.

ticulars of direct evidence, and in support of this they have pointed to errors which they contain, and to proofs of the incompetency of translators. And yet admit all that can fairly be said on this head, and what remains? Surely this, that indefiniteness of rendering occasionally found, and owned mistakes in particular passages, do not invalidate the general character of such a translation, nor yet the certainty of its general testimony."

"When a translator mistakes similar words, his version shows what the error was that he made, and thus it is a witness to the text in spite of the mistake. Modern versions frequently introduce *Italic supplements*: the ancients had no such device, and therefore additions of this kind, or paraphrastic circumlocutions, found in the old versions, must not be regarded as wider departures from the original than our Italic supplements.

"But if modern translations are sufficiently literal to be such close witnesses to the text from which they were formed, this is *far more* the case with the ancient versions in general: they follow the Greek from which they were taken with an almost scrupulous exactitude, and they so often preserve even the order of the words that they can be quoted as authorities on such points. At times, of course, the translator may have failed in vigilance, he *may* have passed by words which are omitted in no Greek copy, and he may have confused the text from which he was rendering, just in the same manner as was done by Greek copyists. But the admission of all this in the fullest manner does not afford any ground for the statement that the testimony of versions is of little moment in a question of the insertion or omission of a whole clause, or that 'a version need be very literal' if it is to show whether important words were or were not recognised by the Greek text from which it was taken.

"Allusion has been already made to the condition in which different versions have been transmitted to us: this may show the kind of caution that is needed in employing them critically. A copyist of a version, if he possessed any acquaintance with the original, was in danger of *correcting* by the Greek text with which he was familiar; and thus he might introduce mixed readings: this is an addition to the usual causes of transcriptural mistake; and for all these allowance must be made. We are, however, often able to revert to *very ancient* copies of versions, and then, just as is the case with such MSS. of the originals, we are brought back to the condition of the text nearly or quite identical with that in which the translation first appeared." [9]

Specialities in the testimony of early Citations.

"Those who have but little personal acquaintance with the subject have at times been inclined to rank the authority of early citations too highly, and at other times to undervalue them as unduly. Some have sought to give them an authority superior to that of other witnesses, and others have regarded them as being, almost as a matter of course, lax, careless, and incapable of showing what the passage really read, which the author quoted or intended to quote. Both of these estimates are incorrect as a general fact, though each may *at times* be perfectly true."

"It is, indeed, said that the laxity of the early Fathers is such in their citations that they can

[9] Horne, pp. 225—228.

help us to no certain conclusion. It is also objected that they quote passages in forms in which there is no reason to suppose that they ever existed in copies of the New Testament; and that they sometimes quote as Scripture that which is not in the Bible at all; and if these points are established, it is said that it is useless to rely on anything so indefinite and misleading. Now, all this and more might be true, and yet the utility of patristic citations would not be rendered void; for what if the same things might be said of our modern English writers? Are there not many who interweave the words of Scripture into their discourses, in such a way that they do not give *precisely* what is found in the sacred books, even though they show abundantly whence the thoughts, and even the leading *words*, were taken? And just so is it with the early Fathers. They used the *words* and expressions of Scripture in what they wrote, even when the construction and form of the sentence was greatly changed. Such citations are simply to be taken for what they are worth. If the question is, whether such a leading word is or is not to be read in a passage, a very loose citation, or even allusion, may show that the writer in question recognised it. So, too, when there is a mere *allusion;* it may be amply sufficient in proof that a writer knew a particular passage, the genuineness of which as a whole may be under discussion."

"The value of citations as sources of criticism is not to be estimated by what they are, or may seem to be, when standing *alone*; it is in connection with the *other* authorities that they have a peculiar value. Thus, an expression evidently taken from the New Testament by a Father, but in a form found neither in manuscript or version, may have been, perhaps, some mere lax allusion of his own, or an interweaving of something taken from the New Testament into the line of his argument or discourse. But if a Father cites a passage, definitely agreeing with one class of ancient witnesses, in a place where they stand opposed to some other testimonies, there need be *prima facie* no doubt that he actually quotes what was in his copy; and thus he materially confirms that class of witnesses. But if a Father says distinctly that a reading which he quotes was that of one particular Gospel, and that another reading which he mentions was that of the parallel passage in another Gospel, or if he *expressly* rests on the words and phrases of a reading, and states unequivocally that they were *so* and *so*, his evidence has very great weight; and it is in itself a proof, not indeed that the reading is of necessity genuine, but at least that it was current in the time of the Father in question: if otherwise it is well confirmed, few lections could be better attested. Also, if the general citations of a Father are proved by *comparative criticism* to rank high, even his *obiter dicta* are worthy of very considerable attention, to say the least. The value, however, of patristic testimony in *comparative criticism* is, in general, the converse of this: for as such quotations are occasional and fragmentary, they must be regarded as rather attesting those MSS. and versions with which they are at all in characteristic accordance.

"Before a judgment can be at all rightly given of the critical value of the citations of any one Father, it is needful that his writings should be carefully studied; that his mode of using Holy Scripture should be known, and that it should be seen whether he is tolerably uniform in his mode of quoting the *same* passages; and if not, whether the circumstances of time and place can at all account for the variation. Also, in the writings of the *same* Father, attention should be paid to the nature of the work in which a quotation occurs; for more verbal exactitude might be reasonably

looked for in an exposition than in a discourse or a hortatory treatise in which Scripture is more casually cited."

"It requires that some judgment should be exercised in making citations from the writings of the Fathers; for they have not unfrequently been quoted for readings which they did not really maintain, and which they even repudiated. This has arisen in part from the mistakes of copyists, and the ill-directed care of some editors, who thought that they were doing good service when they altered and *amended* the Scripture quotations by means of the common printed text. It is therefore necessary *always* to examine a supposed patristic citation *with the context*; for this will often supply good proof of what the writer really had in his copy of the New Testament.

"Thus, whenever it is possible, an edition should be used which has been formed from good MSS., especially if the variations of other copies are noted. Good service was done in this respect to the works of Eusebius, by the late Dr. Gaisford. And still it must be remembered, that if a Father reads a passage sometimes in the same manner as it is found in good *ancient* authorities, and at other times it is found in his works in the same form as in *recent* copies, it can hardly be doubted that in the latter case it has been remodelled by a copyist.

"Patristic citations *alone* have very little weight; such citations, even when in accordance with a version, have but little more; but when a citation is in accordance with some ancient MSS. and translations, it possesses great corroborative value. It is as *confirmatory of* a reading known independently to exist, that citations are of the utmost importance. If alone, or nearly alone, they may be looked at as mere casual adaptations of the words of the New Testament.

"The early writers are of far higher importance than those who lived after the beginning of the fourth century; and thus when patristic citations are compared, the *age* of the writer must not be overlooked. It is useless to balance those who lived from the fifth to the seventh century against those of the second and third. Particular attention should always be paid to the *express statement* of a Father with regard to a reading; for it at least shows what he had in his copy (if what he wrote has been accurately transmitted), even if it does not lead us direct to the true reading.

"At times no conclusion can be drawn from the *silence* of Fathers as to any particular passage; at other times such silence is very significant: for if remarks are made, sentence by sentence, and almost word by word, on a portion of Scripture, and then a portion is passed by in silence, and then the writer again resumes in the same minute manner; and if the portion thus unnoticed is omitted in other authorities, it will not be doubted by those who know what evidence of this kind means, that such a passage was not contained in the copy used by such a Father.

"Also, if Fathers with general consent exhibit no acquaintance with a passage, which might seem to be important in a controversy in which they were engaged, it can only be concluded that it was not in their copies: this will be strengthened if they quote the immediate context of such passage; and this will be regarded as a confirmed certainty if such omission (or rather *non-insertion*) is found in good MSS. and versions which we have received.

"Thus, with care and caution, good evidence may be obtained from the Fathers; not independent, not that which ranks above MSS., but of that collateral kind which, in cases really doubtful, will often have a determining value."

"When a reading is found in a Father utterly discordant with all contemporary or other early authority, it may be quite right to *mention* the reading so found, but to attach no authority to it *per se*, until it has been examined and vindicated.

"It should also be observed that when a reading is cited from a Father, it must be investigated whether the passage is really taken from the portion of Scripture under examination. Mistakes have often been made in referring to a patristic passage which really applies to one of the Gospels, as if it had to do with what is parallel in one of the others; also at times, when an Old Testament passage is cited in the New, a passage in a Father may *certainly* relate to the place in the Old Testament, and thus unless the LXX. and the New Testament are greatly at variance, it would not be a safe procedure to quote such a place in support of any reading in the New.

"In general, it must be borne in mind that copyists and editors have had the tendency to adapt the Scripture passages in Fathers to that to which they were themselves accustomed; and thus a reading which *differs* from the oldest authorities as a class, when found in an early Father, is by no means conclusive that that was the reading of which he approved: while, on the other hand, a reading in a Father which *differs* from the recent copies and accords with the most ancient may be regarded as undoubtedly the reading of the Father himself. Thus in many cases patristic citations, though given, are not intended to claim any sort of authority; they are stated rather in connection with the fact of such occurrences, than as supposing that the actual form of the patristic citation has been transmitted to us."

"In the larger Greek New Testament of Lachmann, the readings of Irenæus, Origen, Cyprian, Hilary, and Lucifer, are stated very carefully; all these having been re-examined by Butmann, or by Lachmann himself, and the reference to the place in which each may be found is mentioned very clearly. If complaint be made that the range of authorities is not sufficiently extended, it must be owned that what is given is in a far more clear, intelligible, and satisfactory form than what had appeared in previous editions."

"A farther attempt has been made by Tregelles to extend the limits of ascertained evidence from Fathers. In his edition of the Greek Testament will be found all the citations that he could gather from the Fathers, Greek and Latin, of the first three centuries, including Eusebius and others, who belong partly to the fourth; and besides these, there are given the citations of the Latin Fathers, on which Lachmann relied as authorities for the *old* Latin text. Eusebius is taken as the limit to which the Greek examination is carried, for two reasons; 1st, because he is on the line of demarcation between the earlier text, and that which afterwards became widely diffused; and, 2nd, because of the absolute necessity of confining such an examination within such limits as might be practicable for one individual to reach in any moderate number of years. It should be stated, that in this work, the citations of Irenæus and Origen, even, have not been taken from preceding investigators; but after the citations have been independently gathered, they are compared with the citations published by Griesbach and Lachmann. No actual quotation is *intentionally* omitted; though not a few that superficially *appear* to be such, have been passed by in silence after a thorough investigation, from its seeming to be certain that they do not actually relate to the passage with which they have been connected. The result is that from Tregelles's

notes will be seen all the patristic evidence, *with full references* to the passages in the works themselves, which has been observed as at all bearing on the reading of the text during the three first centuries and more.

" It is to be hoped that some scholars possessed of competent leisure will carry out an intention which they have expressed, to make a *combined* examination of the early Fathers on an extensive scale. Such a work would thoroughly supersede the partial examinations, and limited investigations, which have been just mentioned ; and they would thus become part of the *permanent* materials to be used by all connected with critical studies. Those who have been hitherto engaged in an investigation of the kind (and they have been but *few*) can rightly apprehend the benefit to criticism likely to arise from such a *combined* effort to collect *thoroughly* all the patristic testimonies." *

Results of the Discussion of Recensions.

" The earnest discussion of recension systems has not been fruitless. Even if the result has not been the discovery of what was sought, the actual advantage gained has not been small. The sons who dug deeply all over the vineyard which their father had bequeathed them, did not find the treasure of which they were in quest, but the increased fruitfulness of the soil amply repaid them : so has it been in this case.

" Not one of the definitions has been void of some foundation in fact ; not one of the alleged families, on any system, is there but what has a traceable resemblance amongst those that have been attributed to it. On the other hand, no *facts* which have been used to impugn the systematic arrangements can be rightly left out of consideration, and their ascertainment has been one of the most important results of the inquiry.

" The issue of the examination is partly negative and partly positive. The former may be first stated. We may be satisfied—

" 1st. That there is no proof of any *recension* of the text ever having formerly taken place, or any revision on an extensive scale : it is evident that any corrections must have been partial and local, springing from the copyists, and not from authority, ecclesiastical or critical.

" 2nd. That no definite recension was needed for the text to have assumed such a form as that which it presents in the later documents.

" 3rd. That it is vain to establish the later MSS. as authoritative on the ground of precise internal agreement, seeing that such uniformity does not exist.

" 4th That the *gradations* of text in different MSS. is such that it is impossible to draw *definite lines of classification*, without admitting so many exceptions as almost to destroy the application of such a system.

" 5th. That, therefore, the object proposed in laying down such systems cannot be attained by this means, and thus the evidence of particular documents cannot be avoided by the consideration that they in such testimony differ from their proper recension.

" Amongst the *positive* results have been, that we know—

* Horne, pp. 329—332 ; 337—342.

"1st. The general difference between the more ancient MSS. versions and citations, and the copies of general circulation in more recent times.

"2nd. That this presents in many respects a line of demarcation between the more ancient and the more recent *texts*.

"3rd. That this classification must not be understood as though each of the portions, so distributed, had not their own points of difference amongst themselves.

"4th. That thus various documents may form what may be termed *groups*, either as to their text throughout, or in particular books or passages.

"5th. That the more ancient MSS. versions and citations which we possess, range themselves under what we know from their combined testimony to be the more ancient text.

"6th. That amongst the documents so allied, there are such shades of difference, and characteristic peculiarities, that the versions and MSS. might be easily contemplated as ramifying into two sub-classes.

"7th. That often the identity of reading between two or more documents is such, that when one is known to contain such a variation, it may almost of a certainty be found in the others; so that the alliance is most close and striking; but that in such cases examination must be made whether there are such sufficient proofs of their independence as enable us to consider them as corroborative of each other, and not merely mechanical repetitions.

"8th. That the most ancient documents in general are sufficiently dissimilar to enable us to regard their testimony, when combined, as possessed of a cumulative weight."

"Thus the study of what has been written respecting recensions is of value, not only as making critical works intelligible to students, but also as establishing *facts* which remain unshaken respecting documents, their affinities, and the texts which they contain."*

Tentative Reduction of Principles to Rules.

"Critical rules are valuable in their place; they may mislead those who are incapable of understanding their application; but *where there is ability* to comprehend and use them, they may often guide in the right direction, and, at all events, hinder from going astray."

"The principles stated by Lachmann and by Tischendorf, especially the former, are very useful in judging of the actual state of the evidence and its bearing on facts under discussion. All that has been said of the nature and origin of various readings will be important to be borne in mind.

"The *object* of textual criticism being remembered,—viz., the ascertainment on grounds of evidence what the sacred authors actually wrote,—it will be seen that no rules will be sufficient, *unless the whole subject be remembered;* while, if the facts in general are borne in mind, certain *principles* may aid materially in their application and use.

1. Where there is no variation in authorities, criticism has no place; and as to all the text *thus* transmitted we may feel a well-assured confidence.

* Horne, pp. 103—107.

"2. If the authorities are *all but* unanimous, the confidence is but little shaken; unless, indeed, the dissentient witnesses possess some peculiar weight.

"3. If the reading of the ancient authorities in general is unanimous, there can be but little doubt that it should be followed, whatever may be the latter testimonies; for it is most improbable that the independent testimony of early MSS. versions and Fathers, should accord with regard to something entirely groundless.

"4. A reading found in versions *alone* can claim but little authority, especially if it be one which might *naturally* be introduced by translators in general: it might then resemble in character the *Italic* supplements to modern versions.

"5. A reading found in patristic citations alone rests on a yet weaker basis than one which only occurs in versions.

"6. The readings respecting which a judgment must be formed are those where the *evidence* is really divided in such a way that it is needful to inquire on which side the balance preponderates. In such cases it is not enough to enumerate authorities: they must be examined point by point. OTHER THINGS BEING EQUAL, (*a*) an early citation will sometimes be *decisive*, especially if it is given in express terms. (*b*) Also, if one reading accords with a parallel passage, and the other does not; (*c*) or if one introduces an amplification met with elsewhere; (*d*) or if one seems to avoid a difficulty which the other does not; (*e*) or if there is *one* well-attested reading, and *several* others which may probably have been taken from it; (*f*) or if the one reading might be easily accounted for on principles connected with the known origin of variations: in such cases it is not difficult, on the whole, to form a judgment as to what was probably the original reading. It is quite true that at times it may be very doubtful whether the quantity of direct evidence may not overbalance all modes of procedure derived from the application of a principle, and as to *which* two seemingly conflicting considerations ought to have most weight.

"7. When no *certainty* is attainable, it will be well for the case to be left as doubtful; the reading which has strong [? the stronger] claims on the attention taking its place in the text, and that which seems almost equal on grounds of evidence standing in the margin. As to additions or non-insertions *brackets* in the text or margin may be well employed. It may not seem *satisfactory* to leave such points as *doubtful*; but this is far wiser than to pretend to *certainty* in cases in which it is unattainable. A critical text of the Greek New Testament, with no indications of doubt, or of the inequality of the evidence, is never satisfactory to a scholar. It gives no impression of the ability of the editor to discriminate accurately as to the value of evidence; and it seems to place on a level, as to authority, readings which are unquestionably certain, and those which have been accepted as *perhaps* the best attested.

"8. It must be remembered that sometimes we have direct early evidence of such a kind that we are *certain* of the reading of the second or third century; then we are not left to the ordinary application of the *balance* of EXISTING *authorities*, but we can take our stand as early as the express testimony carries us. At times, again, we have early evidence of the variations of MSS. *then* noticed. This enables us to use this information *in addition* to what we can gather from the sources still available.

"9. At times a reading *seems* to be supported by a very small quantity of authority, *numerically*; and yet when all the evidence is examined, it is found to receive, on various sides, so much *partial* support, that it is actually better attested than any *one* of the readings which might be placed in competition with it."*

* Horne, pp. 342—345.

Account of Preparatory Labours.

"After the publication of the Greek and English Revelation, I applied myself almost unremittingly to my Greek Testament. I found that it was important, whenever practicable, to collate the ancient MSS. in uncial letters over again, in order to avoid, if possible, the errors which are found in existing collations, and to this part of the work I devoted myself.

"The mode in which I proceeded with my collations was the following :—

"I procured many copies of the same edition of the Greek New Testament, so that all the MSS. might be compared with exactly the same text.

"When a MS. was before me, I marked in one of these copies every variation, however slight; I noted the beginning of every *page*, *column*, and *line*, so that I can produce the text of every MS. which I have collated, *line* for *line*. This gave a kind of *certainty* to my examinations, and I was thus prevented from hastily overlooking readings. I marked all readings which are corrections by a later hand, and all erasures, etc. At leisure, I compared my collation with any others which had been previously published; and I made in my notebook a list of all variations (such as readings differently given, or readings not noticed by former collators); then I went over this list with the MS., re-examining all these passages; and to prevent all doubt, *I made a separate memorandum of every discrepancy*, so that, in all such cases, I feel an absolute certainty as to the readings of the MSS.

"I used, of course, a separate Greek Testament for each collation; otherwise the marks of various readings, beginning of lines, etc., would have caused inextricable confusion.

"Also I traced one whole page, in facsimile, of each MS. which I collated when abroad: this is often important, for the writing of a MS. is one of the criteria as to its age, etc."

"Besides these, I have examined and made a facsimile of almost every one of the MSS. which have been published, and also collated the printed texts."

"These details of my proceedings, as to the mode of collation, and the particulars which I give of the different MSS. which I have examined, are mostly for the information of those who have some acquaintance with biblical criticism. The letters A, B, C, etc., in connection with MSS., are the marks of reference used in critical works in denoting the respective MSS.

"Before I went abroad in 1845, I had collated the Codex Augiensis (F of St. Paul's Epistles) in the library of Trinity College, Cambridge, to which the Rev. W. Carus, with great kindness, procured me access. This is an important MS., and the collation previously published is only partial, and not very accurate. It was made by Wetstein, who gathered certain readings from it, during a very short time when he saw it at Heidelberg. As it has been supposed that this MS. was a copy of the Codex Boernerianus (G of St. Paul's Epistles) at Dresden, or *vice versâ*, it was important to be able to compare the readings of this MS. in all places, with those of that Codex (published by Matthæi in 1791). While this re-collation of F proved that, in many places, it agreed with G, in readings previously unnoticed, yet it was abundantly evident that neither of these MSS. was copied from the other: both probably were transcribed from the same exemplar.

"One principal object which I had in going abroad was to endeavour to collate for myself *the* Vatican MS. (B). This important document was collated for Bentley by an Italian named Mico, and this collation was published in 1799; it was subsequently collated (with the exception of the Gospels of Luke and John) by Birch. A third collation (made previously to either of these, in 1669,) by Bartolocci, remains in MS. at Paris. As this is the most important of all New Testament MSS., I had compared the two published collations carefully with each other: I found that they differed in nearly *two thousand* places: many of these discrepancies were readings noticed by one and not by the other. I went to Rome, and during the five months that I was there, I sought diligently to obtain permission to collate the MS. accurately, or at least to examine it in the places in which Birch and Bentley differ with regard to its readings. All ended in disappointment. I often *saw* the MS., but I was hindered from transcribing any of its

readings. I read, however, many passages, and have since noted down several important readings."

"My especial object at the Vatican was thus entirely frustrated; and this I regret the more from my increased conviction of the value and importance of *the* Vatican MS. I *inspected* several other MSS. in the Vatican library; I was only, however, able to consult them in particular passages. One of these is the *Codex Basilianus* (B in the Apocalypse: *the* Vatican MS. is defective in that book); one of the three ancient copies which contain the Revelation."

"I now have to speak of collations not merely attempted but executed; all these collations having been made in the manner above described.

"At Rome, I collated the Codex Passionei, containing the Acts and Catholic Epistles (G), and those of St. Paul (J): this MS. is in the Bibliotheca Angelica, belonging to the Augustine monastery, to which access was allowed me by Dr. GIUSEPPE PALERMO, the librarian.

"At Florence, I collated the New Testament part of the Codex Amiatinus; a most important MS. of the Latin translation of Jerome, belonging to the sixth century. I have to acknowledge the kindness which I received at the Laurentian library, from Signor del FURIA, the librarian, and the aid afforded me there as to all I wished to examine. The Codex Amiatinus had been previously collated, partly by Fleck, and partly for him; this collation is, however, so defective, and so inaccurate in many important respects, that it gives a very inadequate idea of the real text of this noble MS. Fleck's (so called) facsimile, too, gives no proper representation of the regular and beautiful writing of the MS., nor even of the stichometry of the lines: it could not have been *traced* from the MS. itself.

"At Modena, Count GIOVANNI GALVANI, the librarian at the ducal palace, enabled me to use the Codex Mutinensis, 196. The *ancient writing* of this MS. (H) contains only the Acts of the Apostles (with some chasms); the Catholic and Pauline Epistles are in a later hand: this MS. had been examined previously with so little exactitude, that my collation was virtually the first; except, indeed, that of Tischendorf, with which I afterwards became acquainted, but which, except extracts, remains unpublished.

"At Venice, I collated the Codex Nanii (U of the Gospels) now in the library of St. Mark: no collation of this MS. had been previously published, except as to particular places. Although the general text is that of the later copies, yet in many remarkable readings it accords with the Alexandrian (or more ancient) class of MSS. The librarians at St. Mark's, Venice, who kindly afforded me the fullest access to all that I wanted, were Dr. GIUSEPPE VALENTINELLI, and (the late) Signor ANDREA BARETTA. Those who know how MONTFAUCON was treated, a century and a half ago, at the library of St. Mark (see his 'Diarium Italicum,' page 41) will understand how gladly I acknowledge this courtesy. I know by experience what MONTFAUCON describes, for I have met *elsewhere* with the same kind of exclusion.

"At Munich I collated the Codex Monacensis (X) of the Gospels (formerly Landshutensis, and previously Ingoldstadiensis). This MS. is now in the University Library at Munich, having been removed, with the university, first from Ingoldstadt to Landshut, and thence to its present location. Through the kindness of the late Dr. HARTER, one of the librarians, I was able to use this MS. out of the library; and this, of course, facilitated my labour in collating it."

"In connexion with this MS., I may express my obligation to Dr. SCHOLZ for the aid which he gave me, during his visit to England, previous to my going on the continent, by informing me *where* different MSS. (and this one in particular) are now to be found.

"At Basle, I collated the Codex Basileensis B VI. 21 (E of the Gospels). Besides comparing my collation with that of Wetstein, and verifying all discrepancies, I had through the kindness of Professor MULLER, of Basle, the opportunity of using a collation which he had himself made of this same MS. I also collated that part of the MS. B VI. 27, which contains the Gospels (1). This MS., though written in *cursive* letters, is, in the Gospels, of great importance, from the character of the text which it contains. To the late Professor DE WETTE I am under great obligation, for the kindness with which he procured me the use of these MSS. out of the library.

"I returned to England in 1846, disappointed indeed as to the Vatican MS., but well satisfied that the time had not been wasted, which I had devoted to the re-collation of other documents; for I thus learned how often I should merely have repeated the errors of others, if I had not re-examined the documents for myself.

"In 1847, I collated (G of the Gospels) the Codex Harleianus 5684 in the British Museum. Of this same MS. there exists a fragment in the library of Trinity College, Cambridge, which I met with in 1845, while examining Bentley's books and papers."

"In the early part of 1849, through the kindness of the Rev. WM. CURETON, I became acquainted with the very important and valuable Syriac copy of part of the Gospels, to which he first drew attention amongst the MSS. in the British Museum from the Nitrian monasteries. It was extremely confirming to the critical opinions which I had previously formed and published, to find the text of this hitherto unknown version, altogether *ancient* in its readings, and thus an important witness to the ancient text. It was worth my while to have learned Syriac, if it had only been that it enabled me to use the Curetonian Syriac version for myself.

"When Professor Tischendorf was bringing out his second Leipsic edition of the Greek Testament, he

sent me the part containing the Gospels before the volume was completed: this led me to compare the readings which he has cited, in that part of the New Testament, out of any MSS. which I had collated, with the variations which I had noted: I immediately sent the result to Tischendorf, so that, when the complete volume appeared in the summer of 1849, he gave corrigenda in his Prolegomena, as to the readings of the MSS. of the Gospels E G U X.

"In 1849, I was again able to go abroad to collate; and I then remained at Paris for several weeks. I first collated Codex Claromontanus, D of St. Paul's Epistles; a MS. of peculiar value, both because of its antiquity and its text: although beautifully written, it is difficult to collate, from the number of correctors who have interfered with the original text. The primary reading is, however, almost invariably discernible.

"The collation of the Codex Vaticanus made by Bartolocci is amongst the MSS. of the library at Paris (No. 53); I transcribed it as a *contribution* to the correct knowledge of what that MS. contains: this collation is, however, very imperfect, though useful as sometimes supplying readings omitted by Bentley or Birch, and as confirming one or the other of the two collations.

"Next I began to collate the Codex Cyprius, K of the Gospels; but a few days after I had commenced, a severe attack of cholera brought me very low; and though, through the mercy of God, it was not long before I was convalescent, I was so weakened, that it was *impossible* for me to resume my collations until after a considerable interval.

"In the spring of 1850 I returned to Paris; and after finishing the collation of the Codex Cyprius, I took up the Colbert MS. 2844. This MS., in cursive letters, is noted 33 in the Gospels, 13 Acts and Cath. Epp., and 17 in St. Paul's Epistles. This is the MS. which Eichhorn speaks of as full of the most excellent and oldest readings; styling it 'the Queen of the MSS. in cursive letters.' It had not, however, received such attention from collators as it merits: this may probably have arisen from its injured condition, which is such as to make it a work of great difficulty to collate it with accuracy; the time, too, needed for this is greater than what most of those who merely *examine* MSS. would like to expend on one document. Larroque, whose extracts were used by Mill, collated this MS. very negligently. Griesbach recollated eighteen chapters of St. Matthew, from which he gathered about three hundred readings not noticed by Larroque. He also made some extracts from the Epistles. It was his desire that some scholar who had access to the Bibliothèque du Roi would carefully recollate this excellent MS.

"Although Scholz speaks of having collated this MS. entirely, yet his examination of it must have been very cursory; for he cites readings from it utterly unlike those which it actually contains, besides a vast number of omissions. I have taken particular care to be *certain* of the readings which I cite, by re-examining with the MS. everything in which I differ from others.

"It is difficult to convey a just notion of the present defaced condition of this MS. The leaves, especially in the lower part, have been grievously injured by damp; so that part of the vellum is utterly destroyed. The leaves have often stuck together, and, in separating them, parts have been entirely defaced. The book of Acts is in the worst condition: the leaves there were so firmly stuck together, that, when they were separated, the ink has adhered rather to the *opposite* page than to its own; so that, in many leaves, the MS. can only be read by observing how the ink has *set off* (as would be said of a printed book), and thus reading the Greek words *backwards*; I thus obtained the reading of every line for many pages, where *nothing* could be seen on the page itself: in some places, where part of a leaf is wholly gone from decay, the writing which was once on it can be read from the *set-off*. It might be thought by some unaware of this, that readings were quoted *by mere blunder* from parts of the MS. which no longer exist.

"I have had some experience in the collation of MSS.; but none has ever been so wearisome to my *eyes*, and exhaustive of every faculty of attention, as this was.

"After this valuable but wearying MS., I collated Codex Campensis, M of the Gospels.

"Then I re-examined the Codex Claromontanus, D of St. Paul's Epistles; so as to compare my collation with that of Tischendorf, especially as to corrections of different hands. That I might form a more accurate judgment, I made a facsimile of the different *kinds* of alterations, and then classified the others according to their agreement in form of letters, ink, etc.

"A few months before my stay in Paris, in 1850, M. Achille Joubinal had published a pamphlet complaining of the carelessness with which (he said) the MSS. in the Bibliothèque du Roi are kept. He said that thirty-four leaves of the Codex Claromontanus, which had been cut out by Aymon, and sold to the Earl of Oxford in 1707, and restored by him (in 1729), had *again* disappeared. As I had examined this part of the MS., as well as the rest, in 1849, I was surprised at the statement, as well as grieved. However, I had the satisfaction to find that this was all a stupidly and shamefully erroneous assertion; the leaves were as safe as when I had collated them in the May preceding. They still remain in Lord Oxford's binding, with a label appended to them to record his liberality in restoring them to the Paris library. They are kept among other *show* books in a glass case, as conspicuous in that library as 'Charlemagne's Bible' is in the British Museum.

"There was a single leaf lying *loose* in the MS., which had also been separated and sold by Aymon (folio 149),

at the foot of which is written, 'Feuillet renvoyé de Hollande par Mr. Stosch, Mars 1720.' To render this less liable to abstraction, I procured it to be fixed into its place before I left Paris. My critical labours in Paris concluded with making facsimiles of the MSS. and fragments (besides those which I have spoken of as collated by myself) L and W of the Gospels, and H (the Coislin fragments) of St. Paul's Epistles. The text of these three documents has been published.

"The kindness and courtesy of M. HASE, 'Ancien Conservateur' of the library, deserve to be gratefully mentioned by me: I have also to express my obligation to M. EMMANUEL MILLER, an assistant-librarian in 1849, and to M. LETRONNE (son of the late well-known Academician), who occupied the same place in 1850.

"At Hamburg, through Dr. PETERSEN's kindness, I was allowed to have access to the city library for *twice* the number of hours that it is commonly open. Here I collated the Codex Seidelii, H of the Gospels, which no one seems to have used critically since the very inaccurate and defective collation of Wolf. Of course, I found that the [second] fragment in the library of Trinity College, Cambridge, belongs to it.

"I also collated the Uffenbach fragment of the Epistle to the Hebrews (53 Paul) twice, with what care I could.

"At Berlin, whither I next went, I saw much of Prof. LACHMANN: he discussed many points connected with New Testament criticism; it was very interesting to hear *from himself* an explanation of his plan, etc., in his Greek Testament. He showed me the books from which he has condensed his Latin readings. These collations are very nicely inserted in different Latin New Testaments. I regret exceedingly that they have not been published; for they would form a valuable contribution to the criticism of the Vulgate. For instance, in 1 Pet. iii. 21, the addition found in the common Vulgate, 'deglutiens mortem, ut vitæ æternæ heredes efficeremur,' is enclosed in Lachmann's edition within brackets, with the note, '*om. F. al.*' showing that it is omitted in the *Codex Fuldensis* and *another*. To what *other* he refers, it is of some importance to know; for Porson (whose knowledge of Latin biblical MSS. was great) says of this passage, that the *Lectionarium Luxoviense* (some readings of which were published by Mabillon) was the only copy then known that was free from that addition. The *codex alius*, however, to which Lachmann alluded, is one of the excellent MSS. at Wolfenbüttel mentioned in his *Prolegomena*. I entreated Lachmann to publish his Latin collations,—little thinking how soon this scholar was to be taken from us.

"I went to Leipsic, to compare my collations with some of those executed by TISCHENDORF. For our mutual benefit I made the comparison of our respective collations of K, U, and X of the Gospels, of H, and G (Cod. Passionei) of the Acts, of the Epistles J (Cod. Passionei). I also recompared my collation of E of the Gospels with that of Professor Müller, which I had seen at Basle, four years before, and I examined it with Tischendorf's own collation. The MS. 1 in the Gospels had been collated by Dr. Roth, and I compared his collation with mine. These were all the MSS. of which Tischendorf had *collations* available for comparison; those whose text he has published, he had *copied*. I made out lists of all discrepancies, so that I might get the variations *recompared* in the MSS. themselves, so as to ensure (as far as possible) perfect accuracy.

"I communicated to Tischendorf my examination of his extracts from the Codex Claromontanus; my notes served to correct some oversights of his, and to confirm him in other places.

"At Dresden I examined the *Codex Boernerianus* (G Paul.) especially as to those places in which its text, as published by Matthæi, differs from that of F. The resemblance of this MS. to the *Codex Sangallensis*, Δ of the Gospels (published in a lithographed facsimile by Rettig), is even more evident in looking at the MS. itself, than in examining the facsimile specimen in Matthæi. At the beginning of the *Codex Boernerianus* there is one leaf, and at the end there are eleven, written on in a later hand exactly like that of the leaves prefixed to the *Codex Sangallensis*. It is thus evident that these MSS. are the severed parts of the same book.

"On my return towards England, I examined the palimpsest fragments of the Gospels P and Q in the library at WOLFENBÜTTEL: I think that the book in which they are, contains faint traces of more old writing than has as yet been deciphered, though it appears that Knittel, who published P and Q, and the Gothic fragments, took pains to ascertain that the other writing is at least not biblical. Through Professor Lachmann's introduction, I received there every kindness from Dr. SCHÖNEMANN, the librarian (become quite *blind*), and Dr. HOECK, the Secretary.

"In passing through Holland, I took the opportunity of examining, at UTRECHT, the Codex Boreelii, F of the Gospels; Professor ROYAARDS kindly introduced me to Professor VINKE (who published Heringa's collation of the text of this MS.), and to Mr. ADER, the librarian. This MS. was found at Arnhem a few years ago, after it had been lost for about two centuries. It was still just in the same state as when it was found, the leaves being all *loose* in a box: in fact, from its not having been *bound* and catalogued, it was some time before it could be found for me to examine in order to make a facsimile.

"In speaking of the MSS. which I have myself collated, I may now mention the *latest* which I have *thus* examined;—the Codex Leicestrensis (69 Gospels, 31 Acts and Cath. Epp., 37 Paul., 14 Apoc.), which, though not older than the fourteenth century, contains a *text* in

many respects *ancient;* and it was the desire of several scholars that I should recollate this MS., which is the most important of those in cursive letters which we have in this country. Application was made to the Town Council of Leicester, to whom it belongs, on my behalf; and through the kind exertions of GEORGE TOLLER, Esq., then the Mayor of that place, this MS. was transmitted to me, in the autumn of the year 1852, to use in my own study. (Due security was, of course, given for its safety and restoration.) Through this particular act of courtesy, which deserves my fullest acknowledgment, I was able without inconvenience to collate this valuable MS."

"To the MSS. examined by me I may now [Addenda to PRINTED TEXT] add the Palimpsest fragments of St. Luke [R] amongst the Nitrian MSS. in the British Museum. They consist of forty-five leaves (of the sixth century, as seems to me), in which Severus of Antioch against Grammaticus has been witten in Syriac over the Greek. The older writing is in parts very difficult to read; but by pains I can in a strong light discern almost every letter: this is, however, a great strain on the eye of a collator."

[Dr. Tregelles's chief subsequent labours may be noticed here. He deciphered with much difficulty an important palimpsest belonging to the British and Foreign Bible Society (Codex Zacynthius or Ξ), containing portions of St. Luke's Gospel; and the text was published in 'facsimile' type by Messrs. Bagster and Sons in 1861 under his editorship. Before printing St. Paul's Epistles, he collated at Oxford the cursive MS. numbered 47, and included its readings in his apparatus. In 1862 he collated at Erlangen the cursive MS. of the Apocalypse numbered 1, (the lost original of the Erasmian text,) which had been lately identified by Delitzsch: he published the results in the second part of Delitzsch's *Handschriftliche Funde* (Leipzig, 1862), as well as in the apparatus to Part VI. of his own edition. Some of the MSS. discovered and eventually published by Tischendorf were also copied or collated independently by Dr. Tregelles; for instance, portions of the Sinai MS. (the Catholic Epistles entire, and detached passages), and the whole of those parts of the MSS. of the Gospels designated Γ and Λ which now belong to the Bodleian Library.]

"Besides the MSS. which I have collated, or re-examined, I have endeavoured, with some measure of success, to *restore* what remains of the Dublin palimpsest Z of St. Matthew's Gospel.

"Dr. Barrett, the discoverer of the ancient writing of these important fragments, when he edited them in 1801, gave but a very partial description of the state of the different leaves; and thus it was wholly a matter of uncertainty, when but a part of a page appeared on the engraved plate, whether the rest of the leaf still existed, but was illegible, or whether it was no longer extant. There are also many places in which lines, words, or letters, in the pages in other respects tolerably perfect, are wanting in the published edition."

"The MS. being in such a state, I had to endeavour chymically to restore the words and letters in the parts still extant, which are blank in Dr. Barrett's publication. And in this I was very successful; so that in the existing portion of the MS., there is hardly a reading as to which any doubt remains. After doing what I could to the portions previously identified, I re-examined the whole of the volume in search of the one leaf not previously found. At length I noticed, that, in one place, the texture of the vellum was like that of the fragments of St. Matthew: and though there was not a letter or line of the older writing to be seen in any position or light, I determined to try, as an experiment, whether the application would bring out any buried letters. In doing this, it was beyond all expectations of mine to see the ancient writing, first gradually, and then definitely, appear on the surface."

"After my return from the continent, I have at different times sent to various libraries lists of the discrepancies between Tischendorf's collations and mine; from Basle, Munich, and Venice, I received prompt and satisfactory replies to my inquiries, so that I have full testimony as to the readings, in every place of doubt.

Signor VELLUDO compared the list I sent with Codex U at Venice; Dr. STRÖHL did the same with X at Munich; and E and 1, at Basle, were examined by Dr. C. L. ROTH. They are entitled to thanks from me, and from all who desire complete accuracy in critical data.

"I also sent to Florence the places in which Tischendorf differed from me, as to the text of the Codex Amiatinus; and Signor FRANCESCO DEL FURIA promptly sent me a full statement (made by his son, the Abbate del Furia) of each reading.

"When I was at Leipsic, in 1850, I found that Tischendorf's edition of the Latin New Testament from this Codex was about half printed. I had sent him a transcript of my collation; and thus there was a confirmation of several readings. I regretted, however, that the printing should have taken place before the passages in which we at all differed should have been recompared at Florence.

"It would have been a comparatively easy thing to have drawn out a select statement of the readings of the MSS., borrowing the citations of the *versions* from previous editions, and giving the citations from the fathers similarly on second-hand authority. But this was not the object for which I had toiled. I wanted to give *all* the readings supported by ancient MSS., and not a mere selection . . . And further, I should not be satisfied without doing my utmost to give the citations from the versions with all the correctness that I could; and so, too, I found it needful to examine and re-examine the

writings of the fathers (as far as Eusebius inclusive) so as not to repeat citations without knowing the bearings of each passage with the context: hence has arisen a great expenditure of time and labour. Also, as I wanted (what has never been done fully) to give the evidence both *for* and *against* every reading, where there is really any balance of testimony, a vast amount of work was needed. In all this, the condition of my *eyes*, after collations and trying study of several years, has *retarded* me in a manner which I can hardly describe.

"Of the ANCIENT VERSIONS, I use and examine myself the LATIN and the SYRIAC.

"The LATIN consist of (i) the OLD LATIN, as found in the Codices Vercellensis, Veronensis, and Colbertinus, (ij) the revised text of Upper Italy, as in the Codex Brixianus, (iij) a revised text, in which the influence of ancient MSS. is discernible, as found in the Codex Bobbiensis (this text was unknown to Lachmann), and (iv) the Vulgate of Jerome, in which I follow ancient MSS. Besides these, many Latin copies contain a mixed text. Many writers have unsuitably blended all the non-Hieronymian Latin texts, under the name of *Italic*.

"The SYRIAC are (i) the Curetonian, from the Nitrian monasteries of which mention has previously been made. —(ij) The version commonly printed as the Peshito: of this, I collated the whole of Rich's MS., 7157 in the British Museum: this MS. is a good proof how the Syriac scribes modernised their copies.—(iij) The Harclean, published by White, under the name of the Philoxenian.—(iv) Besides these versions, there is in the Vatican the Lectionary, called by Adler the Jerusalem Syriac; he published many readings from it: I have myself extracted the readings of some passages, and I also possess a transcript of a few leaves."

[On the use made of the other versions see the several Introductory Notices.]

"The versions later than the sixth century do not possess any value as witnesses to the *ancient* text; their readings may, therefore, be omitted: for it is worse than useless to allow them to encumber a critical page, and to perpetuate citations from them, on the accuracy of which but little reliance can often be placed."

"There is a great deal of truth in the opinion expressed by Dr. Davidson, that it would be far better for the offices of collator of MSS. and editor of the text to be dissociated. But things desirable are not always practicable. It would be far better for an architect not to be compelled *also* to toil as a quarryman; and yet, *if* stones could not be otherwise obtained, quarry them himself he must, if he would build at all. An artist is often the grinder of his own colours, and photographers prepare their own materials. If what is needed cannot be obtained ready to hand from the labour of others, those whose special place it is to *apply* the materials must be themselves preparers.

"There is a danger lest a collator should overvalue what he has toiled on himself. And yet in my own case the authorities of the *highest* value are those which have been published or collated by others, through whose labours I have benefited. I say this, although I consider that the value of X, 1, 33, 69, and of D F of St. Paul's Epistles, is very great, and that the restoration of parts of Z was an important work: my general critical principles were formed on sufficient data before I began to collate, and thus I was hindered from estimating MSS., etc., because they were connected with *my own* labours.

"There are many subjects of interest closely linked with the retrospect of my work; it was this that brought me into connection with DE WETTE, the disciple of Griesbach, with whom I had much intercourse, both in Rome and Basle. Thus, too, I met SCHOLZ, who indicated to me, with much kindness, before I left England, *where* various MSS. had now migrated: and in more recent time, I was thus brought into acquaintance with LACHMANN, the first who edited irrespective of traditional authorities, and with TISCHENDORF, the publisher of so many ancient texts. And all of these, except the last, and not these only, but LAUREANI and MOLZA, the custodi of the Vatican, BARETTA of Venice, HARTER of Munich, Cardinal ACTON, and others with whom collations have brought me into connection, have, in these few years, passed away from this present earthly scene.

"In this country, also, my labour of collations, etc., has been to me the occasion of intercourse with scholars not a few;—of these one may be specified, the Patriarch of all who have been occupied with Sacred Literature,— Dr. ROUTH." *

* Printed Text, pp. 155—173.

ADDENDA AND CORRIGENDA.

In the Introductory Notice to Part III. Dr. Tregelles promised to complete his work by subjoining additional evidence. "The collation of the Codex Sinaiticus in the Gospels," he wrote, "and of the Codex Vaticanus in St. Matthew and St. Mark from the published edition, will, together with other materials not at first available, form an important supplement to the various readings. I hope to be able to print these Addenda in such a form and arrangement that they may be conveniently used and compared with the various readings subjoined to the text. The sheets containing such supplementary collations will, therefore, be sewn separately, and they will be attached to the volume, when bound, in such a way that the pages of each may lie open together; in this manner all inconvenience of turning from one part to another of the same volume will be obviated." A shorter statement to the same effect is prefixed to Part IV., where Dr. Tregelles adds: "Besides, there will be such corrections of the edition as I have made from my own observations, or have received through the kindness of others." As late as December, 1869, he expressed to me the same intention by letter.

Having been taken into counsel by Mrs. Tregelles respecting the form and contents of the concluding or supplementary Part of the edition, I ventured to urge that the intentions thus signified by Dr. Tregelles should still be carried out as far as might be found reasonably possible; and I undertook a kind of general superintendence of the preparation and publication. The great bulk of the labour, that is, the compilation and arrangement of the evidence of Greek uncial MSS. and most of the corresponding correction of the press, it was necessary to entrust to other hands; and the task has been performed with admirable zeal and industry by the Rev. A. W. Streane, Fellow of Corpus Christi College, Cambridge. Oversights noticed while his manuscript was in my hands have been corrected: systematic verification it is hardly necessary to say, was under the circumstances impracticable.

The utmost limits of admissible Addenda were of course rigorously fixed by the practice of Dr. Tregelles himself. There could be no question of introducing the readings of fresh cursive MSS., or the quotations of later Fathers than those to whom he appealed. But even within these limits selection was morally indispensable. Many details of evidence which would undoubtedly have found a place in Dr. Tregelles's original apparatus, had they been known to him at first, could not be printed in a supplement without increasing its size to an extent disproportionate to their value, and without giving them an unmerited and factitious prominence by the accidental detachment from the general array of evidence The choice was unavoidably somewhat arbitrary: but it seemed better that a supplement should be provided under these conditions than that it should not be provided at all.

A complete collation of the Sinai MS. for the Gospels, and an employment of recent information for the ascertainment of the true reading of the Vatican MS. in doubtful places, chiefly for the first two Gospels but to a certain extent throughout, were the most essential Addenda from Greek uncial MSS. To these have been added the variations of Greek uncial fragments made known since the printing of the former Parts, together with fresh readings of P, Q, and T of the Gospels obtained by Tischendorf's re-examination: a list is given further on. 'Facsimile' editions have been used where they exist: in other cases there was no resource but to transcribe the readings from the apparatus to Tischendorf's *editio octava*, though Tischendorf's own lists of passages shew it to be in some instances incomplete. The only Greek uncial fragments omitted are the new leaves of Γ, containing part of St. Matthew's and St. John's Gospels: although they contain some good and interesting readings, their predominant character seemed hardly to claim a place for them, considering their extent. The same consideration still more decisively excluded Π (Cent. IX) and S (A.D. 949) of the Gospels; and also P (Codex Porphyrianus, Cent. IX) in the Acts, where its text is almost exclusively of a very late type. But as P contains a much larger though varying proportion of ancient readings elsewhere (except in 1 Peter), and Dr. Tregelles has used it regularly in the Pauline Epistles and Apocalypse (for which Mr. Streane has added some corrections), it seemed best to include it for the Catholic Epistles, in which indeed Dr. Tregelles had already printed a few readings supplied to him privately by Tischendorf.

In the case of versions selection was peculiarly difficult. The "Jerusalem" Syriac Lectionary, highly valued by Dr. Tregelles, was known only by detached readings when his Gospels were printed. A complete edition having been published at Verona in 1861-4 from the Vatican MS., the only MS. then believed to exist, I have inserted many of the more important new readings, together with a few more from the recently discovered fragments in London and St. Petersburg published by Land. It seemed also worth while to give a few additional Memphitic and Thebaic readings of interest, chiefly noted by Lagarde or Dr. Lightfoot, as these versions have as yet been quite inadequately edited. On the other hand, scarcely any Addenda have been taken from Latin MSS. recently come to light or examined, notwithstanding their undoubted value; the Old and Vulgate Latin evidence being already well represented in Dr. Tregelles's apparatus.

In limiting his patristic citations to the earlier writers, Dr. Tregelles intended to produce their evidence completely. In some cases however he at first overlooked writings, or portions of writings made accessible only in late times. The chief of these are various remains of Origen, unknown to the Benedictine editors, but printed in the supplement attached to the fourteenth volume of Gallandi's *Bibliotheca Patrum* and in the Catenae edited by Cramer, with a few scattered elsewhere; and the Syriac version of the *Theophania* of Eusebius, published and translated by Lee. About 1858, soon after the issue of the First Part, I began to send Dr. Tregelles my own notes of evidence derived from some of these sources, and they were employed by him in the rest of the edition. In Part II, p. iv, he intimated his intention of using as Corrigenda the corresponding notes on the First Part. I have accordingly thought it best in the case of a primary authority like Origen to insert every additional quotation noted in my own margins, except a few of quite ambiguous reference. The readings of the Syriac Eusebius were collected less exhaustively,

and under the circumstances a selection from those collected appeared to suffice. A few additional or more correct readings have been given from Justin Martyr, the Clementine Homilies (especially according to the Codex Ottobonianus discovered by Dressel), and other early authorities occasionally cited by Dr. Tregelles. The text of Cyprian has been materially changed lately by the collations of Hartel: a few selected corrections however, not always coincident with Hartel's own text, were all that it was practicable to introduce. It should be understood that a transfer of a patristic authority from one reading to another, even when no MSS. are mentioned, is usually due to fresh and better information, not to error in the original statement.

Part V contained at the end a short list of Errata in the text and notes of earlier Parts. Others were subsequently communicated to Mrs. Tregelles by various correspondents, and especially by Professor Ezra Abbot of Cambridge, U.S. These various errata, together with such as I had myself noted, and a few in the Apocalypse for the knowledge of which I am indebted to Dr. Scrivener, have been distributed among the Addenda, unimportant misplacements or omissions of accents, breathings, and the like being neglected. Besides errors of the press, I have ventured to correct or modify some erroneous statements of evidence, about which there could be no difference of opinion: that Dr. Tregelles would have wished such corrections to be made is clear, from several passages in letters received from him during the progress of his work. In one of them he writes: "I am most glad of them" (some corrections sent to him), "even if they do convict me of oversight: but I believe that you will understand the kind of labour that it has been to put authorities together, endeavouring to revise all, to collect much that had never been collected, and to bring all into a new and lucid arrangement." Only those who have had some experience of similar tasks can properly appreciate the habitual accuracy of Dr. Tregelles's statements of evidence, notwithstanding his failure of health and eyesight for many years; and his frankness in acknowledging errors was equal to his care in avoiding them.

The additions and corrections spoken of thus far have concerned only matters of fact: they are enlargements and rectifications of the evidence for the construction of a text. The text itself formed by Dr. Tregelles must, on the other hand, remain untouched, although he would certainly have made alterations in it had his years of strength been prolonged. There is no reason, as far as I am aware, to suppose that either his general principles or his views respecting particular authorities underwent any appreciable change. But the publication of new readings of his oldest and best MS. (B), and the accession of a new MS. equal in antiquity and second only in value (א), could not fail to disturb the balance of evidence in many places; and accordingly he intended at the close of the work to indicate the alterations which he would now wish to introduce into his printed text on a review of the augmented evidence. It is manifestly impossible for any one else to supply by conjecture a list of the readings which Dr. Tregelles might be presumed to have wished to correct: but it seemed worth while to distinguish by certain marks those readings, supported by fresh evidence, which were likely to have seemed to him at least worthy of serious consideration on a final revision.

Two large classes of readings are left unmarked; those which he had already adopted absolutely, and those which it seemed altogether unlikely that he would have in any way recognised.

Between these two extremes lie two other classes of readings, those which have been already recognised by Dr. Tregelles along with other alternatives as either probable or possible in doubtful cases, and those which, though hitherto discarded, might now have appeared to have at least some title to admission. The marking of readings of the former class is merely a statement of facts, and free from all uncertainty. Primary alternative readings, that is, those which stand in Dr. Tregelles's text proper, are marked †: secondary alternative readings, that is, those which stand in his margin, or which consist in the omission of words standing within brackets in his text proper, are marked ††. The marking of the second class of readings on the other hand, that is of those which have hitherto had no place in either Dr. Tregelles's text or his margin, but which he might have consistently taken up into either text or margin on reviewing the augmented evidence, is unavoidably conjectural: they are marked ‡. The choice has of course been regulated by the analogy of Dr. Tregelles's own practice in other parts of the New Testament; and it has seemed better to mark too many readings than too few. He would probably enough have eventually rejected a considerable proportion of the readings thus marked: but none, I trust, are marked which he would not have thought worthy at least of serious consideration. By far the greater number of the marks have been prefixed by Mr. Streane at his own discretion, but in accordance with suggestions offered for his guidance, and I am responsible for the decision in many doubtful cases which he wished to refer to me, and in some others, as also for the marks prefixed to readings not supported by fresh evidence from uncial MSS.

Taken altogether, the marks are intended to shew the points in which it cannot be safely affirmed that Dr. Tregelles would have finally retained his text, or text and margin combined, entirely unchanged. But from the nature of the case they cannot indicate, for it is not possible to divine, what amount of change, if any, he would have preferred to introduce. Where he prints alternative readings, the effect of the new evidence (marked † or ††) might have been either (1) none, or (2) the suppression of the secondary reading, or (3) the interchange of the primary and secondary readings, or (4) the suppression of the primary reading. And in like manner where he has no alternative readings, the effect of the new evidence (marked ‡) might have been either (1) none, or (2) the introduction of the new reading as secondary, or (3) its introduction as primary, the present reading becoming secondary, or (4) its introduction as primary, with suppression of the present reading.

It is hardly necessary to add that here as elsewhere, for instance in the selection of extracts for the Prolegomena, I have been careful not to allow any critical views of my own to exercise influence over the handling of the materials before me. It was a clear duty to aim at making this concluding Part as exclusively representative of Dr. Tregelles's own purposes and views as its predecessors, whether I agreed with them in all respects or not. On the other hand the task would have been embarrassing, and perhaps unbecoming, had we differed fundamentally about the comparative merits of the various authorities for the text of the New Testament.

It was Dr. Tregelles's lot, at various stages in the prosecution of his undertaking, to suffer misrepresentation from different quarters with respect to his aims, his principles of criticism, and

his personal labours upon MSS. Neither justice however to his memory nor the claims of sound criticism required the perpetuation of controversy in this place: so that I have thought it right in reprinting the selections from his other writings to omit all strictly polemical matter, and on my own part to refrain from any attempt at vindication. His services to the exact knowledge of the New Testament are already better and more widely understood than they were a few years ago, and cannot fail as time goes on to obtain all due recognition. The moral qualities of his work as an editor, singleness of eye, unflagging care, and the persistence of faithful toil which never relaxed under discouragement, bodily weakness, or any other burden, may be left with equal confidence to sympathetic discernment.

F. J. A. H.

"He who rightly studies the principles and facts of the Textual Criticism of the New Testament will find that he has acquired information not on one subject merely, but also on almost all of those that relate to the transmission of Scripture from the days of the Apostles; he will have obtained that kind of instruction which will impart both a breadth and a definiteness to all his Biblical studies; he will be led into a kind of unconscious connection with the writers of Scripture and their works."

"Biblical study is a field in which the labour bestowed is amply rewarded: and as discussions are continually arising which can only be met satisfactorily by a competent acquaintance with Textual Criticism, it behoves those who really love and value Holy Scripture as the record of God, that they be not mere perfunctory students in this department. This country was once the field in which such studies pre-eminently flourished:—the names of Usher, Walton, Mill, and Bentley hold an honoured place in the history of the Biblical labours of that century in which Textual Criticism found here its cherished home. If we value the labours of those who have preceded us, and honour their memory, it should be an incentive to us to attend ourselves to this same department of Biblical knowledge. —— *χαίρετ' ἀκουοντες, ὅταν τις ἐπαινῇ τοὺς προγόνους ὑμῶν καὶ τὰ πεπραγμένα ἐκείνοις διεξίῃ καὶ τὰ τρόπαια λέγῃ· νομίζετε τοίνυν ταῦτ' ἀναθεῖναι τοὺς προγόνους ὑμῶν οὐχ ἵνα θαυμάζητ' αὐτὰ θεωροῦντες μόνον, ἀλλ' ἵνα καὶ μιμῆσθε τὰς τῶν ἀναθέντων ἀρετάς.* (Demosth. *ὑπὲρ τῆς Ῥοδίων ἐλευθερίας, sub fin.*)"*

* Horne, pp. 401, 7.

ADDENDA AND CORRIGENDA TO INTRODUCTORY NOTICES.

PART I.

MATTHEW AND MARK.

(Dr. Tregelles's list of authorities in Part I. includes the materials for the text of all the Gospels, as far as then known to him. It seems best therefore in like manner to place here the Addenda for the third and fourth Gospels, and to treat the list in Part II. as supplementary.)

p. iv.

A, line 2. A few corrections of Woide's text have been obtained from Mr. B. W. Cowper's edition of 1860.

B. See Introd. Not. to Parts II., III., IV.

After B. On ℵ see Introd. Not. to Parts II., III., IV.

C, line 3: read 1843, and add "with corrections in his edition of the O. T. fragments of C, published in 1845."

D. See Introd. Not. to Part III.

H., line 5: after "Sacra" add "Nova Collectio, vol. I."

N. Thirty-three leaves of St. Mark's Gospel have subsequently been discovered in the library of the convent of St. John in Patmos by the librarian Sakkelion, apparently containing vi. 53—vii. 4; vii. 21—viii. 32; ix. 1—x. 43; xi. 7—xii. 19; xiv. 25—xv. 22. A transcript furnished by him has been used by Tischendorf in his *editio octava;* who has also had access to a few verses preserved in the collections of the Russian Bishop Porfiri.

After N see Fragm. Nitr. in Part II. These fragments (B. M. Add. 17,136), called N^b in Tischendorf's *editio septima* and I^b in his *ed. octava*, were printed by him in the Monumenta Sacra, N. C. II., 1857. They contain a few verses of John xiii and xvi.

P. Edited more completely by Tischendorf in his Monumenta Sacra, N. C. VI., 1869. There are ten leaves of St. Matthew, six of St. Mark, twenty-five of St. Luke, and three of St. John.

Q. See Introd. Not. to Part II. There are eleven leaves of St. Luke, two of St. John. The date of Tischendorf's publication is 1860.

R. Published in the Monumenta Sacra, N. C. II. See further Introd. Note to Part II.

T (and T^w). See Introd. Not. to Part II. The results of a fresh collation of the fragments containing Luke xxii. 20—xxiii. 20 by Tischendorf are given in his *editio octava.*

Three sets of fragments closely resembling T have now been discovered and used by Tischendorf. They are T^b at St. Petersburg, not earlier than the sixth century (parts of John i.—iv.); T^c in Porfiri's collection, of the same date (parts of Matt. xiv., xv.); and T^d, the remains of a Græco-Thebaic Lectionary among the Borgian MSS. at Rome, of about the seventh century (Matt. xvi. 13—20; Mark i. 3—8; xii. 35—37; John xix. 23—27; xx. 30*f.*). They should evidently be associated with T, though somewhat later in date.

After Z may now be added some fragments belonging to Porfiri, called by Tischendorf $Θ^e$ (Matt. xxvi. 2 ff.), $Θ^f$ (portions of Matt. xxvi., xxvii.; Mark i., ii.), and $Θ^g$ (John vi. 13 ff.); with others partly in the St. Petersburg library, partly belonging to Porfiri, called $Θ^c$ (Matt. xxi. 19—24; John xviii. 29—35): all these are said to be of the sixth century. To the same or the following century are assigned other fragments at St. Petersburg, called $Θ^b$ (parts of Matt. xxii., xxiii.; Mark iv., v.).

L, line 3: add "in his first Monumenta Sacra."

Θ, line 3, after "Tischendorf" add "in his first Monumenta Sacra, 1846." Two fragments containing ten more lines were added in his Mon. Sac. N. C. II., 1857 (Tregelles, Add. to Horne, 770). All the fragments belong to Matt. xii.—xv. Θ is now called $Θ^a$ by Tischendorf.

For Ξ see Introd. Note to Part II. Subsequently published by Dr. Tregelles in 1861.

In Part II. Dr. Tregelles silently raises to the class of "later uncial MSS. of special importance" the two following:—

Frag. Mosq. Dr. Tregelles reprinted from Matthaei these fragments of John i. and xx. as an appendix to the Codex Zacynthius. They have since been recollated by Tischendorf, in whose chief editions they stand as O.

Y. This MS. contains John xvi. 3—xix. 41.

To this class (*b.*) may now be added fragments of Mark vii.—ix. in the library of Trinity College, Cambridge called W^d by Tischendorf, and believed by him to be of the ninth century.

p. v.

69. See Introd. Not. to Part II., where in line 3 read "Augiensis."

S. Re-examined by Tischendorf, who gives the results in his *ed. octava* (see vol. i. pp. xii. xviii f.).

The two following MSS., omitted by "a mere oversight" (letter of April 12, 1858) in the Introd. Not. to Part I., are briefly noticed in Part II.

Γ. A MS. of the Gospels now almost complete, dated 844, if the indiction is rightly computed. In 1853 Tischendorf brought to Europe 158 leaves, which are in the Bodleian library at Oxford. Six years later the St. Petersburg library gained possession of 99 other leaves by the same instrumentality. "The text of this MS. agrees in general with that of the other later uncials; in some peculiar passages it has such readings as are found in the more important MSS." (Tregelles, Horne, 203). The portion first discovered was collated by Dr. Tregelles when it was in England: the rest is known only from Tischendorf's *ed. octava.*

Λ. Of the ninth century, according to Tischendorf's later view. As an uncial MS., Λ contains St. Luke's and St. John's Gospels. This part is in the Bodleian library, having been obtained from Tischendorf with Γ after his journey of 1853. A cursive copy of the first two Gospels, acquired from him by the St. Petersburg library in 1859, was evidently the first part of the same MS. (Tischendorf, Notitia Codicis Sinaitici, 58 f.). Some marginal scholia to St. Matthew are remarkable as containing citations from the Gospel according to the Hebrews (τὸ Ἰουδαϊκόν). The uncial portion was collated by Tischendorf, and subsequently by Dr. Tregelles. "The variety of reading is considerable, so that, although Constantinopolitan in its general character, it contains by no means a settled text" (Tregelles, Horne, 204).

Another almost complete MS. of the Gospels, of the ninth century, was brought by Tischendorf from Smyrna to St. Petersburg in 1859. It is briefly described in his Notitia Cod. Sin., 51 f.); and it is cited throughout (as Π) in his *ed. octava.*

W, line 3: after "Tischendorf" add "in his first Monumenta Sacra, 1846." He now designates these short fragments of Luke ix. and x. as W^a.

F^a consists of single texts of the N. T. written in the margin of the Coislinian LXX. Octateuch.

Fragm. Neap. Palimpsest leaves of the eighth or ninth century at Naples (W^b of Tischendorf), containing parts of Matthew xix.—xxi., xxvi.; Mark xiii. 21—xiv. 67 (xiv. 32—39, read by Tischendorf in 1843, are cited by Dr. Tregelles); Luke iv. 1 (apparently)—20. The whole was eventually read by Tischendorf in 1866, and used in his *ed. octava.* He appears in 1865 and 1869 to have abandoned a suspicion strongly entertained in 1859 that W and *Fragm. Neap.* were parts of the same MS.

The *Frag. Sinait.* has been ascertained by Tischendorf to belong to a Lectionary. On less decisive evidence he assigns a similar origin to the *Fragm. Bandur.*, which at all events is of no interest except as having been included in Wetstein's list of uncials under the designation O.

The following uncial fragments may now be added. Three leaves at St. Gallen, written in the West in the ninth century (Mark ii. 8—16; Luke i. 20—32; 64—79), printed by Tischendorf as W^c in the Monumenta Sacra, N. C. iii., 1860. Portions of John iv. 9—14, discovered by Mr. Kitchin in Christ Church library, Oxford, and copied by Tischendorf, who compares them (W^c) to *Fragm. Mosq.* A few lines of Luke xi. at St. Petersburg, of about the eighth century, Θ^d of Tischendorf. Three Græco-Arabic leaves of Matt. xiv. and xxv., belonging to Porfiri, of the ninth or tenth century, Θ^h of Tischendorf.

Ancient Versions. *Latin.* Vulg. The Codex Fuldensis has been published in full by E. Ranke, Marburg, 1868.

The Old Latin. *a.*: read "by Irici separately (Milan, 1748) and also by Bianchini [so the name should be read here and elsewhere] in his Evangeliarium Quadruplex (Rome, 1749)."

c.: read "Sabatier in his Bibliorum Sacrorum Latinae Versiones Antiquae, vol. iii (Paris, 1751)."

e.: read "Tischendorf (Leipzig, 1847)."

ff.[1] is at St. Petersburg, *ff.*[2] at Paris (Lat. 17,225).

g.[1] is at Paris (Lat. 86).

h.: read "Mai (S. V. N. C. iii. 257 ff.)."

l. has been published in full by H. F. Haase (Breslau, 1865, 6).

Portions of several other Old Latin MSS. of the Gospels have been found of late years; and four or five of them have been used in Tischendorf's *ed. octava.*

Syriac. Syr. Crt. See Introd. Not. to Part II. Line 6, read "x. 32"; line 8, read "iii. 5 to vii. 37; xiv. 10—29 (with gaps)"; line 9, read "xviii. 23." Three more leaves have been discovered at Berlin, and published by Roediger in the Monatsbericht of the Berlin Academy for July, 1872, and also privately printed by Prof. Wright uniformly with Cureton's edition. They contain Luke xv. 22—xvi. 12; xvii. 1—23; John vii. 37—xiii. 19. Mr. Bensly has kindly noted the chief variations.

p. vi.

Syr. Hier. Published from the Vatican MS. by Count Miniscalchi Erizzo (Verona, 1861—4). Parts of two other MSS. have been found in the British Museum, and of two more at St. Petersburg. The original texts and many readings from them have been given by Land in his Anecdota Syriaca (iv. 181 ff., Syr. 114 ff.; cf. i. 43 ff.). They are cited as Syr.Hier.Lond. (the single surviving leaf of the older MS. contains only Matt. xxvi. 48—64, perhaps from a continuous text of the Gospels); Syr. Hier.Petrop.ant[iquior]; Syr.Hier.Petrop.jun[ior].

Memph. Theb. (For *Aeg.* iii. see Introd. Not. to Parts

II. and V.). Much information about the MSS. of the Egyptian versions is given (with fresh readings) by Dr. Lightfoot in Dr. Scrivener's Plain Introduction to the Criticism of the N. T. ed. 2, pp. 319—357.

Arm. line 1, for "fourth" read "fifth" (compare Tregelles, Horne, 309 f.).

p. vii.

Column 2, after paragraph 8 insert "When *versions* are cited under any particular head, it is not as *against* anything synonymous in the Greek authorities, unless this is expressly mentioned" (letter of April 12, 1858).

PART III.

ACTS AND CATHOLIC EPISTLES.

p. iii.

D, line 3: read "Mr. Scrivener (Cambridge, 1864)."

E. Published by Tischendorf in his Monumenta Sacra, N. C. IX, 1870.

P. See Introd. Not. to Part IV. The Epistles were published by Tischendorf in his Monumenta Sacra, N. C., vol. V., 1865, the Apocalypse and Acts in vol. VI., 1869.

A fragment containing Acts ii. 44—iii. 8, of the seventh century, brought by Tischendorf to St. Petersburg in 1859, called G in his *ed. octava*, is here cited as G^a.

Other fragments containing parts of Acts xvi.—xviii., apparently of the eighth or ninth century, have just been published by Cozza (Sacr. Bibl. Vetust. Fragm. III.: Rome, 1877), and are here cited as G^b. They belonged to the library of the Greek convent of Grotta Ferrata (Bb. 26), now transferred to the Vatican (1670).

After 61 should be inserted 137, as Dr. Tregelles occasionally cites it in the latter chapters of Acts, where D fails. It is a Milan MS. (Ambr. E. 97 *sup.*) of the eleventh century, having much in common with D and similar authorities.

ANCIENT VERSIONS. *Latin.* *s.* is a Bobio palimpsest of about the fifth century, now at Vienna, deciphered by Tischendorf, and published by him with *k.* of the Gospels. *ff.* is ff^1. of the Gospels. Other Old Latin fragments of the Acts and Catholic Epistles have been found or recognised of late years.

After "Syr.Hel." etc. may be inserted Syr.Hier.; for a leaf containing Acts xiv. 6—13 is among the St. Petersburg fragments (Land, Anecdota Syriaca iv. 206 f.).

PART IV.

ROMANS TO 2 THESSALONIANS.

p. i.

H. The *Fragm. Mosq.* of Hebrews x. 1—7, 32—38 (see Matthaei *ad l.*) are now (*ed. octava*) referred to this MS. by Tischendorf, who has detected four more leaves (parts of 2 Cor. iv.; Col. iii.; 1 Thess. ii., iv.) in the collections of Porfiri and the Archimandrite Antonius.

Other fragments assigned to the sixth century are O^a, O of Tischendorf (see Not. Cod. Sin. 20), at St. Petersburg (2 Cor. i. 20—ii. 12), and O^b (so *ed. oct.* vol. ii., but evidently identical with R of vol. i. p. v.), a leaf at Moscow containing Eph. iv. 1—18. O^c (R of Tischendorf's notes) is an obscure Grotta Ferrata fragment of 2 Cor. xi. (Cozza, S. B. V. F. II). Papyrus fragments of 1 Cor. i., vi., vii. in Porfiri's collection, Q of Tischendorf, are believed by him to be of the fifth century.

p. ii.

After F^a may be added O^d (N of Tischendorf), two St. Petersburg leaves of the ninth century, containing Gal. v. 12—vi. 4; Heb. v. 8—vi. 10.

ANCIENT VERSIONS. Old Latin fragments of St. Paul's Epistles have been found of late years.

Syr. Hel. Mr. Bensly kindly adds the readings of Heb. xi. 28—end from the unique Cambridge MS.

Ar. B.: read "An Arabic version of Colossians transcribed ('ex antiquissimo exemplari') and translated by Bedwell (Cambridge University Library, Dd. 15. 4)."

p. iii.

Lines 1 and 5, for L read Q (Treg.).

PART VI.

REVELATION.

p. i.

Column 1, lines 1—3, dele all except "MSS."

In a letter of Sept. 29, 1870, Dr. Tregelles writes, "The MSS. used [in the Apocalypse] are those about which I was sure of the text; some of them not of any particular value." He adds a list, in which P and Q stand between 38 and 91. The words "which I collated" are affixed to 1, and then "do. do." to 6, 7, and 14.

6, line 2: for "xxi." read "xx. 1." This is the MS. transcribed by Cramer for the sake of the Commentary (Oxford, 1840).

7. Collated also by Dr. Scrivener, who calls it *l.*

14: for "In the Apocalypse" etc. read "The last uninjured leaf ends at xviii. 7; the remains of another survive, ending at xix. 10; and another, ending at xx. 15, was extant in the time of Wetstein (see Tregelles, Horne, 210; Scrivener, Cod. Aug. xli.), from whose edition of the N. T. the readings not now extant are taken." See also on 92.

38. Of about the thirteenth century (Tregelles, Horne, 211).

91, line 3: read "Vercellone."

92. Codex Montfortianus in the library of Trinity College, Dublin. "The MS. was written by different hands." "The Revelation agrees, as Dr. Barrett showed, in such a manner with the Codex Leicestrensis [14] of that book, as to prove that it was transcribed from that MS.; and as both codices were once in the possession of the same William Chark, it is probable in the highest degree that

the Revelation was copied to complete *this* MS., which must have seemed so far deficient in his time, *i.e.* in the latter half of the sixteenth century. This is confirmed by the corrections, etc., in the margin of the Codex Montfortianus having been made from the Leicestrensis by the same hand." "As the Codex Leicestrensis is defective at the end, this transcript from it . . . has been the means of preserving the readings of that part which is now defective" (Tregelles, Horne, 213, 216). Dr. Tregelles has therefore given the readings of 92 (doubtless following Barrett's collation appended to his edition of Z) from xviii. 7, where 14 begins to be defective. The transcription of 92 from 14, formerly questioned by Dr. Scrivener (Cod. Aug. xlii. f., 1859), is now held by him to be "very maintainable, though not quite certain" (Plain Introd. ed. 2. 246 [cf. 174] : 1874).

95 is *g* of Dr. Scrivener.

Two leaves of an Old Latin Apocalypse have lately been recognised.

Syr. Read "This version was supposed by Assemani to have been made in the sixth century: others suppose it to have been part of the Harclean recension of the Philoxenian version. 'It is possibly not really an ancient work; though of course its age is wholly uncertain; and its internal character and the nature of its text, as well as the want of all external credentials, place it indefinitely low as to critical value' (Tregelles, Horne, 281 f.)."

After "Syr." etc. insert "Theb. Cited here from two sources (Tregelles in letters of Dec. 20 and 30, 1869); the quotations in Tuki's Rudimenta Linguae Coptae (Rome, 1778); and two fragments (xix. 7—18; xx. 7—xxi. 3) printed by Zoega in his Catalogue of the Borgian collection (Rome, 1810), and kindly translated by the Rev. J. Glover, Vicar of Brading."

After "Æth." etc. insert "*Hipp.* The readings of an Old Bulgarian version of Hippolytus *de Antichristo*, discovered and published at Moscow, have been made accessible by Harnack in the Zeitschrift f. d. hist. Theologie for 1875, pp. 38—61, and often serve to correct the printed Greek text. The variations in the long quotations from the Apocalypse are cited in the Addenda as *Hipp. Bulg.*

Prms., *i.e. Primasius*, Bishop of Hadrumetum in N. Africa, who about 550 wrote a commentary on the Apocalypse founded on an early Old Latin text. Probably cited here from the extracts made by Sabatier from the *Bibliotheca Maxima Patrum*, vol. x. The readings of two portions omitted in this text (viii. 13—ix. 10; xiv. 4—7) are supplied in the Addenda from Winter's edition, Basel, 1544."

ADDENDA AND CORRIGENDA TO TEXT AND NOTES.

In the Gospels, by far the greater part of the readings now given belong to the Sinai MS. (א). For the sake of brevity, the symbol א is omitted after the numerous readings which stand in the Sinai MS. where there is no correction, and for which no other authority is here cited (*e.g.* Matt. iii. 16, ευθ. ανεβ.). On the other hand the symbol א is retained (1) where the original writing has been corrected by one or more other hands (*e.g.* Matt. iii. 15, ημιν and ημας), (2) where the Sinai MS. agrees with another authority here cited (*e.g.* Matt. ii. 22, om. επι, or 23 Ναζαρετ), and (3) where it is opposed to another authority here cited (*e.g.* Matt. iii. 16, βαπτ. δε). Where the Sinai MS. is not cited (with or without the symbol א), it agrees with Dr. Tregelles's text, except where the difference is either merely orthographical (a few select variations of this kind being however noted) or due without doubt to an unmeaning and purely clerical error. But in all cases of considerable division of authorities the Sinaitic reading is given, even when it repeats Dr. Tregelles's text (*e.g.* Matt. i. 6, om. ο βασ.). As an additional security, Mr. Streane has verified his own work by Dr. Scrivener's published collation of the Codex Sinaiticus (ed. 2, 1867). Many readings found in the Sinai MS. are new altogether to Dr. Tregelles's notes, some of them being previously unknown, and others having been excluded as lacking Greek uncial authority when he edited the Gospels. In the case of some readings of the latter class the evidence of versions and patristic quotations has been inserted, partly from Tischendorf's apparatus, partly from my own notes.

With respect to the Vatican MS. (B) the task of revision fell under three heads; (1) removal of the uncertainties arising from discordant statements of different collators or editors, and from the fact that in the first two Gospels many readings (marked *s.*) rested on no express testimony, but were inferred from the silence of collators; (2) insertion of readings known only from the latest editions, including some corrections of errors; and (3) rectification of statements respecting the different hands of the MS. Mr. Streane has taken as his primary guide the edition of Vercellone and Cozza in 'facsimile' type published at Rome in 1868, using along with it Tischendorf's edition of 1867, including the Appendix of 1869. Where Dr. Tregelles gives but one statement respecting B, or where one only out of two or more stands without brackets, that one is to be taken as ratified if the

Addenda are silent. Where two or more stand without brackets, the true reading is here expressly recorded, as it is also in other cases where for one reason or another there appeared to be room for uncertainty. For the difficult discrimination of 'hands' it has been necessary to trust almost wholly to Tischendorf, as the volume of the Roman edition intended to contain the notes unfortunately remains still unpublished. Both the pale original writing of the MS. and the equally pale corrections of the ancient second hand have to be recovered from under the darker retracings and alterations of the third hand, which is probably not older than the tenth century. Many readings attributed by Mai and earlier collators to what they called the second hand, and accordingly marked B^{2} in Dr. Tregelles's notes, are declared by Tischendorf to have been introduced by this very late hand, which on Dr. Tregelles's principles has no appreciable value: in such cases the original hand is for critical purposes the only hand. Wherever therefore Tischendorf pronounces a correction to be due to the true ancient second hand, the reading is given in the Addenda and marked B^{2}; and wherever he expresses doubt either whether the third hand has introduced a fresh reading or merely followed the lines of the second hand, or whether an ancient correction is due to a second thought of the original hand or to the second hand, the doubt is recorded. On the other hand wherever a B^{2} in Dr. Tregelles's notes is not expressly ratified, it should be cancelled, as readings due to the third hand lie practically outside Dr. Tregelles's limits. They are not cited in the Addenda except for some special reason.

In dealing with the other uncial Greek MSS. Mr. Streane has followed the same plan as in the case of ℵ, except of course that the symbols are never omitted.

In 1 Corinthians, 1 and 2 Thessalonians, and Hebrews a few corrections have been taken from notes of a fresh examination of 17 (see above, p. xxiv.), kindly lent by Mr. VanSittart.

On the Addenda and Corrigenda for the evidence of Versions and Fathers enough has been said above. Nothing in the notation requires explanation here.

On the marks †, ††, and ‡ see p. xxxi.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΘΘΑΙΟΝ.

p. 1. Matt. i. 1—8.

Inscr. ΚΑΤΑ ΜΑΘΘΑΙΟΝ Bℵ. ||| i. 1. *Δαυειδ* ℵ ubi plene scribitur (sc. Matt. i. 6 [2^{0}]; Act. xiii. 22 [1^{0}]; Heb. iv. 7; xi. 32.) || 2. *Ισακ* bis. Ita semper ℵ* (et ℵ^{a} Heb. xi. 20, ubi om. ℵ*), exc. Rom. ix. 10; Heb. xi. 9; Act. iii. 13; vii. 8 bis, 32; Ja. ii. 21: *Ισαακ* ℵ^{ca} h. l. bis; xxii. 32; Mar. xii. 26; Luc. iii. 34; Rom. ix. 7; Gal. iv. 28; Heb. xi. 20. || 2. om. *δε* 1^{0} ℵ*: hab. ℵ^{b}. || 4. *Αμιναδαβ* 1^{0}, *Αμιναδαμ* 2^{0}. | *Ναασσων* bis Bℵ. || 5. ‡ *Βοες* bis. | *Ιωβηδ* bis. || 6. om. *ὁ βασ.* | *Σαλομων* ℵ*: *Σαλωμωνα* ℵ^{b}: *Σολομωνα* B. || 7. *Σολομων* ℵ*: *Σαλωμων* ℵ^{b}. | *Αβια* bis] *Αβιουδ* (D in Luc. iii.). Syr.Hel.mg. Theb.: *Αβιας* 2^{0} ℵ*. *ff*^{1}. Theb. || 7, 8. *Ασαφ*.

pp. 2, 3. Matt. i. 8—ii. 1.

i. 8. *Οζειαν* ℵ*: *-ιαν* ℵ^{b}. || 9. *Οζιας*. | *Αχαζ* 1^{0}.] *Αχας* ℵ^{b} (vdtr). | *Αχ.* 2^{0}.] *Αχας* ℵ*. || 9, 10. *Εζεκιαν*. *Εζεκιας* Bℵ. | *Μανασσης*] *Μανασση* Bℵ^{b}. | *Αμως*. || 10, 11. *Ιωσειαν* (*-σιαν* ℵ^{b})· *Ιωσειας*. || 13. *γεννα* 1^{0} tantum B. | *τον Αβιουτ* ℵ*. *d*. || 14. *Σαδωχ* bis ℵ*. *c f**.*g*$^{1.2}$. | *Αχειμ* ℵ*: *Αχιμ* ℵ^{b}. | *Ελιουτ* ℵ* sic etiam ver. 15. || 15. *Ματθαν* bis. || 18. *χριστου*] vid. *Clem.* 401: *χ. Ι.*] vid. *Orig.* iv. 15, *ἡ εὐαγγελισθεῖσα ἡμῖν διὰ τῆς γενέσεως χριστοῦ Ἰησοῦ χαρά*: ‡ *ιυ χυ* ℵ. *Orig* Gallandi xiv. 2. 73. | *γενεσις* ℵ. (?*Orig.* iv. 15. libere): *γεννησις* *Orig.* Gall. diserte. | om. *γαρ* post *μνηστ.* || 19. ‡ *παραδειγμ.* ℵ* ('*παρα* punctis notatum rursus deletis.'). || 20. *Μαριαμ* ℵ. *Eus.* ad Steph. i. 222. || 21. om. *αυτου* 1^{0} ℵ* (vdtr). || 22. *κυριου*] om. *του*. || 23. *καλεσεις* (*Quidam ap. Orig. Int.* | om. *αυτου* ℵ* (vdtr). | *ὁ θεος* Bℵ. || 24. *εγερθ.* | *ὁ Ιω.*] om. *ὁ*. | *την γυν. αυτου*] praem. *Μαριαμ* ℵ^{ca}. Theb. (*ἑαυτου* ℵ^{b}.) || 25. *υἱον* sine add. ||| ii. 1. *του βασ.* ℵ* et ^{c}: om. *του* ℵ^{b}. | *Ἱεροσολυμα*.

pp. 4, 5. Matt. ii. 2—20.

ii. 2. *αστερα εν* ℵ^{a}?: *αστεραν* ℵ* (vdtr). || 3. *ὁ βασ. Ἡρ.* || 5. om. *αυτῳ* ℵ^{b}. *Tol. a.c.ff*^{1}. *g*$^{1.2}$. || 6. *εξ οὑ.* | om. *γαρ* ℵ*: hab. ℵ^{b}. | om. *μοι* ℵ*. | *Ισραηλ*] *Ιηλ* ℵ (ut semper, his locis exceptis: *Ισλ* Luc. i. 16, 54; ii. 34; Jo. i. 31; Heb. viii. 8; Act. iv. 10; v. 21, 31; ix. 15: Apoc. ii. 14; vii. 4; xxi. 12: *Ισηλ* Heb. xi. 22; Act. x. 36; xiii. 17: *Ισραηλ* Mar. xv. 32: *Ισδραηλ* Act. xxviii. 20.) || 8. *εξετ. ακρ.* || 9. *εσταθη*. || 10. *αστεραν* ℵ*. || 11. *ειδον*. || 12. *εις τ. ἑαυτων χωραν* ℵ. 1. *a.b.g*^{1}. || 13. ‡ *φαιν. κατ' οναρ* ℵ. Memph. Theb.: *εφ. κ. ο. τ. Ιω.* Vulg. *a.b.c.d.ff*^{1}. (corrige supra.) || 15. *Κυριου*] non praem. *του*. || 17. *δια Ιερεμ.* || 18. om. *θρηνος και*. | † *ηθελεν*. || 19. *φαιν. κατ' οναρ* ℵ. Memph. (dele infra.)

pp. 6, 7. Matt. ii. 21—iii. 16.

ii. 21. *εισηλθ.* || 22. †† om. *επι* ℵ. *Eus.* H. E. i. 8. | *του πατ. αυ. Ἡρ.* Bℵ. *Eus.* H. E. || 23. ‡ *Ναζαρετ* Bℵ. | *ὑπο* ℵ^{b}: *δια* ℵ*. ||| iii. 1. *δε*. || 2. †† om. *και*. || 3. *δια*. || 4. *ην αυτ.* || 6. om.

παντες. | Ιορ. ποτ. | om. ὑπ' αυτου ℵ*: hab. ℵ[b]. || 7. † αυτου ℵ[ba]: †† om. ℵ*. (*Hil.* ad l.) || 8. καρπον αξ. || 10. ηδη δε] non add. και. || 11. μεν γαρ ℵ*. | ὑμ. βαπτ. ℵ*: εν ὑδατι βαπτ. ℵ[b]. || 12. σιτ. αυτ. ℵ: om. αυτ.] dele *Iren.* et unc. incl. *Just.* et *Clem.* | αποθ. αυτου] ‡ om. αυτου ℵ. (dele *Iren.* et unc. incl. *Just.* et *Clem.*) || 14. † hab. Ιω. ℵ[b] vel[ba]: †† om. ℵ*. || 15. † πρ. αυτ. | ἡμιν ℵ[b]: ἡμας ℵ*. || 16. βαπτ. δε ℵ: και βαπτ. P. | hab. ὁ ις P. | ευθ. ανεβ.

pp. 8, 9. Matt. iii. 16—iv. 16.

Text. iv. 6. Vulg. lege "ne forte offendas ad lapidem pedem."

iii. 16. ανεφχ. | αυτῳ ℵ[b]: ‡ om. ℵ*. | ‡ πνευμα θεου ℵ: το πν. του θ. P: om. του θεου c. m. | † και ερχ. ℵ[ca]: †† om. και ℵ*. | επ' | hab. επ' αυτον P. || 17. Συ ει (om. προς αυτον) Syr. Hier. | ‡ ηυδ. ℵ* et[c] (vdtr) P: ευδ. ℵ[b]. *Orig.* iii. cod. Ven. ||| iv. 1. τοτε ὁ ις. | ανηχ. | ὑπο τ. πν. εις τ. ερ. || 2. τεσσερακ. bis Bℵ. | και τεσσ. νυκτ. || 3. προσελθων] non add. αυτῳ. | ειπ. αυτ. | ειπον ἱνα ℵ[b]. || 4. ὁ δ' αποκρ. ℵ[b]. | ὁ ανθ. | αλλ' | εν] ‡ επι. || 5. εστησ. || 6. και λεγ. Bℵ* et[c]: και ειπ. ℵ[b]. | om. του D* (??). || 8. δικνυει. || 9. και ειπ. | σοι παντα. | προσκυνησης. || 10. ὑπαγε] non add. οπ. μου. | προσκυνησης. || 12. om. ὁ ις. | ὁτι Ιω. ℵ[1]: Ιω. ὁτι ℵ*. || 13. καταλιπων. | ‡ Ναζαρεθ ℵ*: -ρα ℵ[b]: -ρετ B[3] (non **): -ραθ Syr. Hier. | Καφαρν. | τ. παρα θαλασσαν ℵ*: -σιαν ℵ* ipse vel ℵ[b]P. || 16. ‡ σκοτει ℵ*P: -τιᾳ ℵ[b]. | φως ειδεν.

pp. 10, 11. Matt. iv. 16—v. 12.

iv. 18. παραγων δε *Eus.* Theoph. Syr. iv. 6. | om. ὁ ις. | καλουμ. ℵ[b]: λεγομ. ℵ*. | ‡ ἁλεεις Bℵ*: ἁλιεις ℵ[b]. Sic et ver. 19. || 19. om. ὁ ις ℵ. *Eus.* Theoph. | ὑμας] add. γενεσθαι ℵ[b]: om. *Eus.* Theoph. || 21. αυτου ℵ* et[b]: ἑαυτου ℵ[a]. || 22. το πλοιον] add. αυτων ℵ* (non *Eus.* Theoph.). || 23. περιηγ.] † add. ὁ ις | εν ὁλῃ τῃ Γαλ. B. (om. ὁλῃ ℵ*): ὁλ. την Γαλ. ℵ[b]: non add. ὁ ις. | διδασκων] add. αυτους ℵ*: om. ℵ[b]. || 24. †† εξηλθ. | ὁλην] πασαν. | †† και δαιμ. ||| v. 1. προσηλθαν ℵ*: -θον ℵ[b]. | αυτῳ ℵ. *Orig.* iii. 496[f] cod. Ven. || 4, 5. ‡ μακ. οἱ πενθ. ante μακ. οἱ πρ. ℵ (*Tert.* de pat. 11: dele supra.) | πενθ.] add. νυν ℵ[b]. || 9. †† om. αυτοι († hab. *m.*). || 10. ἑνεκεν. || 11. om. ῥημα ℵ. *Eus.* Theoph. Syr. iv. 27. | † hab. ψευδομ. (†† om. *Eus.*) | ἑνεκα B. | ἑν. εμου ℵ. *Eus.* dis. *Tert.* de fug. 7.

pp. 12, 13. Matt. v. 13—31.

v. 13. ἁλα bis B[cor]ℵ. || 16. εργα B[2] (vix B*). || 18. αν 2[o] om. B*: hab. B[2]. || 19. ὁς δ' αν ποι. . . . . των ουρ. ℵ[a]: om. ℵ*. || 20. ‡ ὑμ. ἡ δικ. Bℵ. *Orig.* Prov. 93 Tf. || 21. ‡ ερρεθη. || 22. ὁτι ℵ*: om. ℵ[b]. | †† om. εικη ℵ* (dele Δ[2]). *Orig.* Eph. Cram. 187 diserte (et Prov. 20 Mai); (conf. *Just.* Ap. i. 16): † hab. ℵ[cb]. *Quidam ap. Orig.* Eph. | ῥαχα ℵ*: ῥακα ℵ[b]. || 23. † κακει. || 25. μετ' αυτ. εν τῃ ὁδῳ. | †† om. σε παραδ. (post κριτης). || 27. ‡ ερρεθη B*ℵ: ερρη. B[2]. | non add. τοις αρχ. || 28. επιθ. αυτης ℵ[ba]: ‡ επιθ. tantum ℵ*. || 30. και μη ℵ[b]: η ℵ*. | ε. γ. απελθ. || 31. ‡ ερρεθη B*ℵ: ερρη. B[2]. | δε ℵ[b] et[c]: om. ℵ[a]. | om. ὁτι.

pp. 14, 15. Matt. v. 31—vi. 2.

v. 32. πας ὁ αποτ. | μοιχευθ. | (†) και ὁς αν (εαν ℵ[b]) απολ. γαμ. μοιχ. || 33. ‡ ερρεθη B*ℵ: ερρη. B[2]. || 36. μητε ℵ* et[c]: μηδε ℵ[b]. | τριχα ℵ[b]: τριχαν ℵ*. | ποι. η μελ. || 37. εστω ℵ. *Just.* Ap. i. 16: εσται *Clem.* 872 (dele supra.) | ναι ναι και ου ου (*Just. Clem.* bis). *Hom. Cl.* 3. 55 cod. Ottob. || 38. ‡ ερρεθη B*ℵ: ερρη. B[2]. || 39. αναστηναι] -σταθηναι | † ῥαπιζει | † εις ℵ*: †† επι ℵ[ca]. | σιαγ. σου] ‡ om. σου. || 40. αυτῳ ℵ[ca]: τουτῳ ℵ*. | ἱματ.] add. σου. || 41. σε] σε εαν. | ενγαρευσῃ. || 42. σε ℵ[b]: σοι ℵ*. | δος. || 43. ‡ ερρεθη B*ℵ: ερρη. B[2] v.[3] (et ita deinceps). || 44. om. ευλογ. τους καταρ. ὑμ. ℵ. *Orig.* Gall. xiv. 2. 102. | om. καλ. ποι. τους μισ. ὑμ. ℵ. *Orig.* Gall. | om. επηρ. ὑμ. και ℵ. *Orig.* Gall. | om. και βρεχ. ε. δικ. κ. αδ. ℵ*: hab. ℵ[a]. || 45. τοις *Orig.* Gall. || 46. om. ουχι ℵ*: hab. ℵ[b]. | οὑτως] ‡ το αυτο. || 47. αδελφ. | εθνικ. | το αυτο. || 48. ὡς. | ουρανιος. ||| vi. 1. †† προσεχετε δε ℵ: † om. δε Syr. Hier. | δικαιοσ. ℵ* et[b]: δοσιν ℵ[a]. | ‡ om. τοις ℵ*: hab. ℵ[ca].

pp. 16, 17. Matt. vi. 2—20.

vi. 2. αμην bis. || 4. ἡ σου ελεημ. η ℵ*: η σου ἡ ελεημ. Bℵ[b]. | lin. 3. ἡ Δ.] lege 'η Δ.' | αποδωσει] om. αυτος. | σοι] om. εν τῳ φαν. || 5. προσευχησθε ℵ*: προσευχη ουκ εσεσθε ℵ[a]: προσευχησθε ουκ εσεσθε ℵ[ca]. | ὡς. | ὁπως] om. αν. | ὑμιν] om. ὁτι. || 6. ‡ ταμειον Bℵ. | τῳ post σου. | αποδ. σοι] om. εν τῳ φαν. || 7. ‡ βατταλογησητε. || 8. γαρ] ‡ add. ὁ θεος ℵ*. || 10. †† ελθατω. | ὡς] "Quod in plerisque codd. legitur magisque ab orantibus frequentatur" *Aug.* de do. pers. 6: om. ὡς *Tert.* de or. 4. *Cypr.* 205. 311 (codd. opt.). | γης] om. της. || 12. αφηκ. ℵ*: αφιεμεν ℵ[ca]. (*Orig.* Jo. Cr. 294). || 13. om. ὁτι σου . . . αιωνας. | om. αμην ℵ. *Cypr.* 205 (dele supra). || 15. om. τα παραπτ. αυτων. | ὑμων 1[o]] ὑμιν ℵ. *c. f.* || 16. και ὁταν δε ℵ*: om. και ℵ[a] et[b] (vdtr). | ὡς. | om. οἱ ℵ*. | τα προσ.] το προσωπον ℵ* (non ℵ[ca]). *k.* Syr. Pst. | προς αυτων. | αμην ℵ[ca]: add. γαρ ℵ*. | om. ὁτι. || 18. τοις ανθρ. νηστ. | κρυφαιῳ bis. | πατηρ σου] om. σου ℵ*: hab. ℵ[ba]. | om. εν τῳ φαν. || 19. αφανιζει *Orig.* Prov. p. 90 Tf. || 20. ουδε] και.

pp. 18, 19. Matt. vi. 21—vii. 9.

vi. 21. σου bis. | om. και m. || 22. οφθαλ. 1[o]] † non add. σου ℵ. *Orig.* Prov. 92 Tf. | om. ουν. | ‡ η ὁ οφθ. σου ἁπλ. ℵ. Vulg. *f. ff*[1]. || 23. πον. η ℵ[b]: hab. η post δε ℵ*. || 24. μαμωνᾳ. || 25. ‡ om. η τι πιητε. || 26. αποθ.] praem. τας ℵ[b]. || 27. om. μερ. (*Tert.* Spect. 23.) || 28. αυξανουσιν ου κοπιωσιν ουδε νηθουσιν. || 32. επιζητουσι. | γαρ 2[o]] δε ℵ[ca]. *b. c. g*[1]*. l.* Memph. Syr. Pst. *Cypr.* bis. | ὁ πατ. ὑμ. ℵ[ca]. *Just.* Ap. i. 15: praem. ὁ θς ℵ*: om. ὑμων *Clem.* 992. *Hom. Cl.* iii. 55 (cod. Ottob.). | om. ὁ ουρ. ℵ. *Clem.* 992. | χρηζετε B[2]: χρητε B*. | om. ἁπ. *Just.* || 33. την βασ. και την δικ. αυτου ℵ. *l*: regnum et justitiam Dei *Cypr.* 210. 240. 307. (dele supra.): post '579' add. '(cf. 242; *Just.*)'. || 34. αυρ. μερ.] non add. τα. | εαυτης ℵ: αυτης B. ||| vii. 2. μετρηθ. || 3. την δε δοκ. τ. εν. τ. σ. οφ. ℵ*. || 4. ερεις] ℵ[b]. *ff*[1]*. g*[1]*.*: λεγεις ℵ*. *a. b. c. f. g*[2]*. h. k. l. Lucif.* | τῳ αδ. σου] add. αδελφε. | εκ. || 5. εκ του οφθ. σου την δοκ. ℵ. *Orig.* Eph. Cr. 195. | εκβαλλειν. || 6. καταπατησωσιν. || 8. †† ανοιγησεται. || 9. τις] add. εστιν B[2]ℵ. | ὁν] add. εαν ℵ[b]: om. ℵ*.

pp. 20, 21. Matt. vii. 9—27.

vii. 9. αιτησει. || 10. η και. | ιχθ.] om. εαν. | αιτησει. || 12. ουν ℵ[b]: om. ℵ*. | αν] ‡ εαν. | ποιωσιν. || 13. εισελθατε. | ἡ πυλη ℵ[b]: om. ℵ*. *Clem.* 664. *Orig.* Mt. Cr. 59. | om. εισιν ℵ* (ita Theb.). | εισερχ. ℵ*: πορευ. ℵ[b]. || 14. ‡ ὁτι B*ℵ*: τι B[3] ℵ[b] (vdtr) et[c]: non add. δε ℵ. | om. ἡ πυλη *Clem.* 664. *Orig.* Mt. || 15. †† om. δε. || 16. σταφυλας. || 17. καρπ. καλ. ποι. || 18. l. 1. lege δυναται. | ποιειν 1[o] ℵ*: ‡ ενεγκειν ℵ* (vdtr).

ποιειν 2° ℵ[b] et [ca]: ‡ ενεγκειν ℵ* (*Orig.* iii. 267 *f.*) (et dele supra). ‖ 19. παν] om. ουν. ‖ 20. απο. ‖ 21. τα θεληματα ℵ*. | τοις ουρ. ‖ 22. επροφητ. Bℵ. | δαιμονια] add. πολλα ℵ*. | εξεβαλ.] εξεβαλλομεν ℵ* (-λλωμεν L. [dele supra]). ‖ 24. † τουτους B[2] marg. ℵ: †† om. B*. | † ὁμοιωθησ. ℵ: ὁμοιωσω αυτον] adde '(vid. Luc. vi. 47).' | αυτ. την οικ. ‖ 25. ‡ ηλθον. | προσεπεσαν ℵ[b]: -σεν ℵ*. ‖ 26. αυτ. την οικ. | αμμον] ψαμμον ℵ[ca]. ‖ 27. ηλθον] ηλθαν. | om. και επν. οἱ ανεμ. ℵ*.

pp. 22, 23. Matt. vii. 27—viii. 16.

vii. 27. προσεκοψαν. ‖ 28. ετελεσεν. | οἱ οχλ. post επι τῃ δ. αυ. ℵ*. ‖ 29. γραμμ. αυτων. | non hab. και οἱ Φαρ. ‖‖ viii. 1. ‡ καταβαντι δε αυτῳ ℵ*: καταβαντος δε αυτου ℵ[b]. ‖ 2. προσελθ. ‖ 3. την χ.] την χ. αυτου ℵ* et [c]. Syr. Crt. Pst. | αυτου 1°] add. ὁ ις *Am.* (dele infra). *Fuld. l.*: om. ℵ. | om. ευθεως ℵ*. | εκαθαρ. ℵ: ‡ εκαθερ. B. ‖ 4. λεγει] ειπεν ℵ*. *k.* | αλλα. | προσενεγκε. | Μωυσης. ‖ 5. εισελθοντος δε αυτου. | Καφαρν. | ‡ ἑκατονταρχης ℵ*: -χος ℵ[b]. ‖ 6. ‡ om. κυριε ℵ* *Hil* 641. ‖ 7. † hab. και. | †† om. ὁ ις. | εγω] praem. ακολουθει μοι ℵ*. ‖ 8. † αποκρ. δε ℵ*: †† και αποκρ. ℵ[b]. | ‡ ἑκατονταρχης ℵ*: -χος ℵ[b]. | εφη] ‡ ειπεν ℵ*. | λογῳ. | om. ὁ παις μου *k. Orig.* Huet. ‖ 9. ὑπ. εξ.] ‡ add. τασσ. ‖ 10. ακολ.] † non add. αυτῳ. | παρ' ουδ.] ‡ ουδε. | ‡ εν τῳ Ισ. τοσ. πισ. ‖ 12. εκβληθ. ℵ[a]: εξελευσονται ℵ*. *k.* Syr. Crt. Pst. *Heracl. ap. Orig.* iv. 176. *Cypr.* 283 (contra 208): ibunt *a.b.c.g*[1]*.h. Iren.* 281. *Eus.* Theoph. (Syr.) iv. 2. ‖ 13. ‡ ἑκατονταρχῃ ℵ*: -χῳ ℵ[b]. | και ὡς] †† om. και ℵ. *Eus.* Th. | παις] om. αυτου. | εν τῃ ὡρ. εκ. ℵ: απο τ.ὡ.ε. *Eus.* Th. | ‡ και ὑποστρ . . . . ὑγιαινοντα ℵ* et [c]: om. ℵ[b]. ‖ 15. διεκονει B. | αυτῳ ℵ*: αυτοις ℵ[b].

pp. 24, 25. Matt. viii. 16—ix. 2.

viii. 18. πολλους] †† om. ℵ*: † hab. ℵ[c]. | † οχλους. ‖ 21. om. αυτου. ‖ 22. ‡ om. ις. | λεγει. ‖ 23. πλοιον] praem. το ℵ* et [c]: om. ℵ[b]. ‖ 24. ὑπο] απο B[2]. ‖ 25. προσελθ.] non add. οἱ μαθ. αυτ. ℵ. *Eus.* in Ps. 694[b]: οἱ μαθ.] unc. incl. '*Eus.*—619[b].' | † om. ἡμας. ‖ 26. τῳ αν. ℵ*: τοις αν. ℵ[b]. ‖ 27. και 1°. | αυτῳ ὑπακ. ‖ 28. ελθοντος αυτου ℵ[b]: ελθοντων αυτων ℵ*. | Γαζαρηνων ℵ*: Γεργεσηνων ℵ[ca]. ‖ 29. σοι B. | om. ιυ. | βασαν. ἡμ. ℵ[b]: ἡμ. απολεσαι ℵ*. ‖ 31. αποστ. ἡμας. ‖ 32. αυτοις] non add. ὁ ις. | ‡ απηλθον. | εις τους χ. | non add. των χοιρ. | απεθαναν ℵ[b]. ‖ 34. ὑπαντ. | ‡ του ιυ. | ὁπως μετ. ‖‖ ix. 1. non add. ὁ ις. | om. το. ‖ 2. προσεφ.

pp. 26, 27. Matt. ix. 2—17.

Text. ix. 3. Lege εἶπαν (Treg.); 6. τὸν οἶκόν σου (Treg.); et 13. ἀλλά (Treg.).

ix. 2. αφιεντ. | σου αἱ ἁμ. ‖ 3. ειπον. ‖ 4. ‡ ιδων | ἱνα τι] om. ὑμεις. ‖ 5. ‡ αφιοντ. ℵ*: -ιεντ. ℵ[ca]. | σου αἱ ἁμ. | εγειρε ℵ: -ραι B. | om. και ℵ*. Theb.: hab. ℵ[b]. ‖ 6. ειδ. | ‡ εγερθεις. | ὑπαγε] πορευου ℵ*. ‖ 8. εφοβ. ‖ 9. ὁ ις εκ. ℵ[b]: om. εκ. ℵ*. | Μαθθ. | και λεγει] om. και ℵ*. | ηκολουθει. ‖ 10. om. εγενετο ℵ*. | ανακειμενου αυτου ℵ[ca]: ανακειμενων ℵ*. | και ιδου] om. και | τελ. κ. ἁμ. *Eus.* Theoph. Syr. v. 38. | om. ελθοντ. ℵ* *a.* Theb. *Eus.* D. E. Theoph. ‖ 11. ελεγον. | εσθ. ὁ διδ. ὑμ. ‖ 12. †† om. ις. | ειπεν] om. αυτοις. | ιατρων. | ‡ αλλ'. ‖ 13. ελεος ℵ. *Hom. Cl.* iii. 56. | αλλα. | om. εις μετ. ‖ 14. πολλα ℵ[c] (om. ℵ*): πυκνα ℵ[a] vel [b]. ‖ 16. om. αυτου ℵ*. ‖ 17. απολλυνται. | αλλ' οιν. νε. εις ασκ. καιν. βληт.

pp. 28, 29. Matt. ix. 17—33.

ix. 17. αμφοτεροι. ‖ 18. προσελθ. ℵ*: εἱς προσελθ. ℵ[b]: εισελθ. ℵ[c] (εἱς ελθ. Memph.; dele infra). | om. ὁτι. ‖ 19. ηκολουθει. ‖ 20. αἱμαρoουσα ℵ*: αἱμορροουσα ℵ[c]. ‖ 21. om. μονον ℵ*. ‖ 22. ις ℵ[b]: om. ℵ*. | στραφ. | θυγατερ. ‖ 24. ελεγ. | om. αυτοις. | ειδοτες ὁτι απεθανεν ℵ*. ‖ 26. †† αυτης. ‖ 27. † αυτῳ. | κραζ.] κραυγαζοντες. | ‡ υἱε. ‖ 28. ελθοντι] εισελθοντι ℵ*. | ‡ προσηλθον. | οἱ δυο ℵ*. | ὁ ις] om. ὁ ℵ*. | δυναμαι] add. ὑμιν ℵ* et [b]. | τ. ποι. ‖ 30. ανεῳχ. | om. αυτων ℵ*. | ενεβριμηθη Bℵ. ‖ 31. ὁλῃ ℵ[b]: om. ℵ*. ‖ 32. †† om. ανθ. ‖ 33. non add. ὁτι. ‖ 34. om. εν ℵ*: hab. ℵ[b]. ‖ 35. om. και 3° ℵ*: hab. ℵ[b]. | εν τῳ λ. ℵ*. | και ηκ. αυτῳ ℵ*. ‖ 36. εσκυλ. | ερριμμ. Bℵ. | ‡ ὡσει.

pp. 30, 31. Matt. x. 1—19.

x. 1. εκβαλλειν. ‖ 2. Ιακ.] ‡ praem. και ℵ*. Syr. Hier.: om. ℵ[c]. *Eus.* Theoph. Syr. v. 38. ‖ 3. Μαθθ. | Θαδ. tantum ℵ*: praem. και ℵ[b]. | Θαδδαιος. ‖ 4. Καναναιτης. | Ιουδ.] praem. et add. ὁ ℵ*: non ℵ[b]. | Ισκαριωτης. | ὁ και παραδιδους ℵ[b] (ὁ και παραδους ℵ* et [c]). ‖ 5. om. λεγων ℵ*. | om. εθνων ℵ*: hab. ℵ[b]. ‖ 8. νεκρ. εγειρ. ante λεπ. καθ. ℵ* et [c]. ‖ 9. om. μηδ' αργ. ℵ*: hab. ℵ[b]. ‖ 10. ῥαβδον. | της τροφης *Orig.* Mat. Cr. 76 diserte. | om. εστιν. ‖ 11. εις ἡν P. | om. η κωμην *Orig.* Gall. xiv. 2, 11 (non Syr. Hier. Lond.) | εν αυτῃ τις. ‖ 12. add. λ. ειρ. τ. οι. τουτ. ℵ* et [cb]: om. ℵ[b] (vdtr) et [ca]. ‖ 13. ελθατω. | ‡ εφ'. ‖ 14. αν. | μας B*: μην δεξηται B[2] marg.: μη δ. B[3] marg. | εξερχ. εξω. | om. της 2°. | πολ.] add. η κωμης. | κον.] ‡ add. εκ. ‖ 15. και] add. γῃ. | ‡ Γομορρων. ‖ 16. εν μεσῳ. | ὁ οφις ℵ*. *Orig.* iii. 2. (libere *Ign.* Polyc. 2 sine ὁ): οἱ οφις B: οἱ οφεις *Orig.* Gall. xiv. 2. 25 ed. (s. q.). ‖ 19. παραδωσιν.

pp. 32, 33. Matt. x. 19—35.

x. 19. λαλησητε 2° Bℵ. ‖ 21. τεκνον] non praem. το B. ‖ 23. φ. εις την ετ. | Ισρ.] ‡ praem. του. | ‡ om. αν. ‖ 24. διδ. αυτου. ‖ 25. τον οικοδ. Bℵ. | ‡ Βεεζεβουλ. | επεκαλεσαν ℵ[ca]: -σαντο ℵ*. τους οικιακ. B*ℵ: τοις οικιακ. B[3]. ‖ 28. και μη φοβεισθε ℵ: και μη φοβηθητε B. *Orig.* Prov. 16 Mai. *Hom. Cl.* xvii. 5. | αποκτεννοντων. | ‡ φοβεισθε δε Bℵ: φοβηθητε δε *Hom. Cl.* | και ψ. | ψ. και το ℵ*: την ψ. κ. το ℵ[b]. ‖ 29. επι την γην ℵ. *Orig.* Gall. xiv. 2. 103; εις (την) παγιδα *Orig.* Gall. 50. Eph. Cr. 201. | add. τον εν ουρανοις (*Orig.* Eph.). ‖ 30. αλλα *Clem.* 263. | add. ὑμων *Clem.* ‖ 31. φοβεισθε. ‖ 32. εν αυτῳ. *Orig.* Matt. Cr. 80 diserte. | τοις ουρ.] †† om. τοις. ‖ 33. δ' αν. | αρνησηται. | καγω αυτ. | τοις ουρ.] †† om. τοις. ‖ 34. βαλ. ειρ. 1°] ειρ. βαλ. ℵ. *g*[1]*. ff*[1]*.* *Tert.* Scorp. 10. *Hil.* 658[e]. | om. ουκ ηλ. βα. ειρ. *Orig.* iii. 183 (? homœot.). ‖ 35. ανθρ. ℵ. *Eus.* Theoph. Syr. iv. 12.

pp. 34, 35. Matt. x. 37—xi. 15.

x. 37. non add. και . . . αξιος *Eus.* Theoph. Gr. 144 Mai (dele infra '*Eus.* . . . Matthæo'): hab. B[2] (teste Tf.). *Cypr.* 311 (dele supra). ‖ 39. om. ὁ εὑρων . . . και ℵ*: hab. ℵ[b]. ‖ 40. και ὁ] ὁ δε. ‖ 42. ‡ εαν. | απολεσῃ P. ‖‖ xi. 2. δια. ‖ 4. τῳ Ιω. ℵ*L. ‖ 5. † και χωλ. περιπατ. | και κωφοι. | και νεκ. | και πτωχοι. ‖ 6. ‡ εαν. ‖ 7. εξηλθατε ℵP. ‖ 8. εξηλθατε ℵP. | ανθρ. ιδ. ℵ*: ιδ. ανθρ. ℵ[b]. | om. ἱματ. | εισιν ℵ[c]: ‡ om. ℵ*. ‖ 9. εξηλθατε ℵP. | †† προφ. ιδ. ℵ*; lege '*Orig.* iii. 472[a] ed. (? Luc.)': † ιδ. προφ. ℵ[c]. *Orig.* iii. 472[a] cod. Ven. (? Luc.) 117[a]

(? Luc.). || 10. †† om. γαρ. | εγω. | ὃς. || 11. αυτ. εστ. || 13. επροφητ. BN. || 15. † ακουειν.

pp. 36, 37. Matt. xi. 16—xii. 1.

xi. 16. παιδιοις. | καθημ. εν ταις αγ. | ἁ προσφ. | προσφωνουντα. | ἑτεροις. | om. αυτων. || 17. λεγ.] om. και. | εθρην.] om. ὑμιν. || 19. φιλ. τελ. | † εργ. BN. || 20. δυν. γεγονασιν Orig. Prov. 213 Tf. || 21. Χοραζειν BN. | ‡ Βηθσαιδαν N*: -δα N^c (vdtr). | καθημενοι. || 23. Καφαρν. | μη. | ουρ.] om. του. | ὑψωθηση. | ‡ καταβιβ. | εγενηθ. | γεν. εν σοι B. | εμεινεν. || 24. om. ὁτι N* et ^c. | ανεκτ. εστ. γη Σοδ. || 25. εκρυψ. | αυτα Iren. 93 Gr. et Lat. || 26. ‡ ευδοκ. εγεν. N; lege 'Iren. 93 Gr. et Lat.' || 27. παρ. μου] om. μου N*. | ᾡ εαν N: ᾡ αν Syn. Ant. | αποκαλυψη Syn. Ant. || 29. απ' εμου N^a: om. N*. | πραυς. |||| xii. 1. σαββασιν.

pp. 38, 39. Matt. xii. 1—22.

xii. 2. ιδοντες] om. αυτους. | ειπαν. || 3. om. αυτος. || 4. ‡ εφαγον. | οὑς. | εξον ην. || 5. non add. εν. || 6. μειζον. || 7. ελεος BN. || 8. om. και N. (Orig. Mat. Cr. 90). || 10. ανθρ. tantum. | θεραπευσαι. || 11. ‡ εσται. | πεσῃ N*: εμπεσῃ N^b. | κρατησας (om. και) N. ff^1. h. | αυτο και εγ.] εγερει αυτο N. Vulg. c.ff^1.ff^2.h.l. || 12. σαββασιν. || 13. σου την χ. N* et ^cb: την χ. σου N^ca. Orig. Matt. Cr. 90. | εξετ. sine add. Orig. | απεκατεσταθη. | ὑγιης Orig. | om. ὡς ἡ αλλη. || 14. εξελθ. δε οἱ Φαρ. συμβ. ελ. κατ' αυτ. || 15. †† om. οχλ. N. Syr.Crt. (vdtr): † hab. Orig.Cr. || 17. ἱνα. || 18. εν ᾡ] ‡ ὁν N*: εις ὁν N^b Θ^a. | ηυδοκ. N: ευδοκ. Θ^a. || 20. λινον B. || 21. τῳ ον.] om. εν. || 22. † προσηνεχθη αυτ. δαιμονιζομενος τυφ. κ. κω. | αυτον] αυτους N*. | ὡστε τον κω.

pp. 40, 41. Matt. xii. 22—41.

xii. 22. λαλ. N*: praem. και N^c. || 24. ‡ Βεεζεβουλ BN. || 25. ειδως δε N* et ^c Θ^a: ιδων δε N^b ? | om. ὁ ις NΘ^a. || 27. ‡ Βεεζεβουλ BN. | κρ. εσ. ὑμ. || 28. εν πν. θε. εγω. || 29. διαρπασαι. | ‡ διαρπαση N: -σει B. || 30. σκορπ.] add. με. || 31. αφεθ. 1^0] add. ὑμιν Syr.Hier.: non add. N. | αφεθ. 2^0 sine add. N. Syr.Hier. || 32. ὁς εαν. | ανθρ.] add. ουκ cum notis B. | ου μη αφεθησεται N*: ουκ αφεθ. N^b et ^c. | του τῳ αι. || 34. γεννημα N*? || 35. θησαυρου 1^0 tantum. | ‡ τα αγ. || 36. ὁ] om. εαν. | λαλησουσιν. | αποδωσ. N* et ^c: δωσουσιν N^b. || 37. om. σου 2^0. || 38. αυτῳ. | και Φαρ.

pp. 42, 43. Matt. xii. 41—xiii. 8.

xii. 42. Σολομωνος bis. || 43. ζητουν N* et ^c: ζητων N^a vel ^b L. || 44. εις τ. ο. μ. επιστρ. | ελθον N^a: om. N*. | σεσαρ.] ‡ praem. και. || 46. † ετι αυτ. λαλ. | hab. αυτου 2^0 N* et ^c: om. N^b. | om. ζητουντες αυτῳ λαλ. . . . ζητ. σοι λαλ. (47) N*: hab. (N^a). || 47. τις αυτῳ] τις των μαθητων αυτου N^a. | ἑστηκ. ζητ.] ζητουσιν N^a. || 48. τῳ λεγοντι | om. μου 2^0 B*: hab. B^2. || 49. χειραν N* | αυτου 1^0 N^a. (Orig. Int. iv. 835^a): ‡ om. N* (post '480^c' adde 'libere'). | om. αυτου 2^0] lege '(Orig. iii. : hab. Int. iv.)'. || 50. ποιηση. |||| xiii. 1. om δε. | †† εκ της οικ. || 2. πλοιον] om. το. || 3. σπειραι. || 4. ‡ ηλθεν N: ελθοντα B. | και ante κατεφ. || 5. εξανετειλεν. | γης. || 6. εκαυματισθη. || 7. επνιξ.

pp. 44, 45. Matt. xiii. 9—25.

xiii. 9. † ακουειν N^ca: †† om. N* (post '19' adde 'libere'). || 10. om. αυτου. | ειπαν. | λαλ. αυτ.] αυτ. λαλ. N*. || 11. ‡ om. αυτοις. | τα μυστηρια Eus. || 13. αυτοις λαλω. | συνιουσιν B*N: συνιωσιν B^3. || 14. αναπληρ. | αυτοις. | om. επ'. | ακουσετε. | βλεψητε. || 15. ωσιν 1^0] add. αυτων. | ωσιν 2^0] add. αυτων N^b. | συνωσιν. | ιασομαι. || 16. τα Orig. Mat. Cr. 103. | † ὑμ. 2^0. | ακουουσιν. || 17. om. γαρ. | και δικ. 'supplevit potuis B^2 quam B*.' | ιδαν. || 18. του σπειραντ. N*: του σπειροντ. N^ca. || 22. hab. τουτου N^b (vdtr). Orig. Mat. Cr. 104: om. N*. || 23. την κ. γ. N. (Orig. Mat. Cr. 73, 104). | τ. λογ. ακ. Orig. 104. | συνιεις N. Orig. 104. || 24. παρεθ. B^2 (vdtr) sup. ras.: fortasse ελαλησεν B*. | σπειραντι. || 25. επεσπαρκεν N*: επεσπειρεν N^b.

pp. 46, 47. Matt. xiii. 26—42.

xiii. 27. ‡ εσπειρας. | ζιζ.] om. τα N^b: hab. N*. || 28. οἱ δε δουλοι N: om. δουλ. Eus. Theoph. Syr. iv. 34. | λεγ. αυτ. || 29. φησιν. || 30. αχρι N* et ^c: μεχρι N^b. | καιρῳ] praem. τῳ N* et ^c: om. N^b. Orig. Mat. Cr. 73. | αυτα 1^0 B^cor N: αυτας B*. | † εις. | ‡ συναγαγ. || 32. αυξηθ. N* et ^cb?: -ση N^c. | κατασκηνουν. || 33. λεγων. | ενεκρυψ. || 34. ουδεν N*: ουκ N^ca. | ελαλησεν N*: ελαλει N^ca. || 35. ‡ Ησ. N*. Cod. Lat. Rushw. (Codd. Latt. ap. Hier. in loc. vii. 95. (dele infra [Treg.]) qui "in principio editum" esse Ασαφ credit); item Porphyrius ap. Ps. Hier. Brev. in Psalt. lxxvii. (Treg.): om. N^b | ‡ κοσμ. N*: om. N^b. k. || 36. ηλθεν] εισηλθεν. | οικιαν tantum. | ‡ προσηλθον. | λεγοντες B. | † διασαφησον N*: †† φρασον N^ca. || 37. om. αυτ. || 39. om. ὁ δε εχθ. (Hom. Cl. xix. 2). | ὁ σπειρας αυτα εστιν: εστ. ὁ σπ. αυ. (e). | om. θερ. συντ. αι. εστιν οἱ δε N*: hab. N^a. | του αιων. N^c: om. του N^a. || 40. ‡ κατακαιεται. | om. τουτου. || 41. αποστελει P. | om. αυτου 1^0. || 42. βαλλουσιν N*.

pp. 48, 49. Matt. xiii. 43—xiv. 2.

xiii. 43. † ακουειν N^ca. Syr.Hier.Lond. Eus. Theoph.Syr. iv. 34: †† om. N*. || 44. ὁμοια N*: ὁμοια δε N^b. | om. παλ. N: hab. Syr.Hier.Lond. | εν τῳ αγρῳ N^a: om. N*. | πωλ. παν. ὁσ. εχ. || 45. ‡ om. ανθρ. N*. Orig. iii. 448^b cod.Ven.: hab. N^b. || 46. εὑρ. δε. || 48. † om. αυτην. | επι τ. αιγ. και N* et ^c: και επι τ. αιγ. N^b. | εις αγγη BN. | εβαλλον N*: εβαλον N^b (vdtr). || 50. βαλλου. N*: βαλου. N^b (vdtr). || 51. om. λεγ. αυτ. ὁ ις. | om. κυρ. N. Orig. iii. || 52. ειπ. N: λεγει] post 'B. mg.' add. 'prima ut vdtr manu, fortasse ex alio exemplari: similia vide in xiv. 5; xvi. 4; xxii. 10; xxvii. 4; Luc. iii. 1 bis. | τη βασ. || 54. πατριδα N^a vel^b: αντιπατριδα N*. | εκπλησσ. || 55. ουχ 2^0 N: ουχι Orig. iii. cod.Ven. | Ιωσηφ N^a Æth. (Lag.: dele infra): Ιωαννης N*. || 56. παν. παν. || 57. om. ις. | πατρ.] om. αυτου. | ‡ praem. ιδ. | lege 'praetermittit Orig. iii. 462, 464.' |||| xiv. 1. ηκουσ. Ἡρ. εν εκ. τῳ καιρῳ N*? | ‡ τετρααρχ. Ita semper, exc. Luc. ix. 7 ubi om. N* (hab. N^a).

pp. 50, 51. Matt. xiv. 2—20.

xiv. 2. om. δια τουτο B*: hab. B^2. || 3. αυτ. N^a: ‡ om. N*. | και εν φ. απεθ. BN* (delendum igitur τη in lin. 5): εν τ. φ. κ. απεθ. N^ca. | Φιλιππ. || 4. αυτῳ] post Ιωαν. N^ca: om. N*. | ὁ ante Ιωαν.] ‡ om. || 5 lin. 1. vid. in xiii. 52. || 6. γενεσιοις δε γενομ. N: γενεσιων δε αγομενων O^h. || 7. μετα N: μεθ' O^h. | ‡ εαν NO^h. || 9. ‡ ελυπ. NO^h. | δια] ‡ add. δε NO^h. || 10. Ιωαν. N*: praem. τον N^cO^h. || 11. ηνεγκ.] praem. (sic) το κορασιον O^h. || 12. πτωμα. | πτ.] add. αυτου N* et ^ca vel ^cb. | αυτον N*: αυτο N^b. || 13. ακ. δε. | ‡ πεζοι. || 14. om. ὁ ις. | επ'

αυτοις. ‖ 15. ‡ *προσηλθον*. | om. *αυτου*. | ‡ *παρ. ις̄*. | ‡ *ουν* ℵ. *Orig*.iii.509ᵈ cod. Ven. (dele alterum 'Memph.') | *κωμας* ℵc : *χωρας* ℵ*. ‖ 16. *ις̄*. ℵc: ‡ om. ℵ*. ‖ 17. *αρτους ει μη πεντε* ℵ*. ‖ 18. † *μοι ὡδ. αυτ*. Bℵ. ‖ 19. *εκελευσεν* ℵ: *κελευσατε* B*: *κελευσας* B². | *του χορ*. | *και λαβ*. | ‡ *ευλ*. ℵ : *ηυλ*. Tc.

pp. 52, 53. Matt. xiv. 21—xv. 4.

xiv. 21. *ὡσει* ℵTc. | *γυν. και παιδ*. ℵTc. ‖ 22. *ευθ*. ℵb: ‡ om. ℵ*. | om. *ὁ ις̄*. | om. *αυτου*. | ‡ *το πλ*. ℵTc. ‖ 23. om. *απολυσ. τ. οχ*. ℵ*. ‖ 24. lin. 7. lege 'habet *εληλακοτες ουν σταδιους*.' †† *μεσ. της θ. ην* ℵTc. ‖ 25. *απηλθ*. P: *ηλθ*. ℵTc. | om. *ὁ ις̄* ℵTc. | *επι την θ*. ℵTc. ‖ 26. ‡ *ιδοντ. δε αυτ*. ℵ*. *a.b.e.ff*¹·². *g*¹.*h*. *Eus*. 446: *και ιδ. αυτ*. (om. *οἱ μαθ*.) Vulg. *c*. (*Hil*.) (dele 'Latt. . . . *f*': *οἱ δε μαθ. ιδ. αυτ*. ℵa. (*f*.) | *επι της θ*. ℵTc. | *περιπ*. post *επι τ. θ*. ℵ*: ante Tc: utrumque om. *c*. (dele infra). ‖ 27. *ευθυς* ℵTc : *-εως* P. | †† om. *ὁ ις̄* ℵ*Tc: † hab. ℵa. ‖ 28. *αυτ. ὁ Π. ειπ*. ℵP: *ὁ Π. ειπ. αυτ*. Syr.Hier. | *ει συ ει κυριε*. | *ελθ. προς σε* ℵ: *πρ. σε ελθ*. P. ‖ 29. *Πετ*.] om. *ὁ* ℵ: hab. P. | † *ελθειν* ℵc : *ελθειν ηλθεν ουν* ℵ*. ‖ 30. ‡ om. *ισχ*. B*ℵ : hab. B². ‖ 31. *ευθυς*. ‖ 32. *αναβ. αυτ*. ℵTc. ‖ 33. †† om. *ελθ*. ℵTc. ‖ 34. *επι την γ*. ℵTc. | add. *εις* ℵTc. | *Γεννησαρετ* BℵTc. ‖ 35. om. *εκεινου* ℵTc : dele 'et.' ‖ 36. om. *αυτον* B*. *Orig*. 487 : hab. B³ demum (vdtr). *Orig*. 486. | *εσωθησαν*. ‖‖ xv. 1. om. *οἱ*. | *Φαρ. και γραμμ*. ‖ 2. †† om. *αυτων* ℵTc. ‖ 3. om. *και* ℵ* : hab. ℵc. ‖ 4. ‡ *ενετ. λεγ*. ℵ* et cb: *ειπεν* ℵca. | *πατ*.] om. *σου* ℵTc.

pp. 54, 55. Matt. xv. 5—25.

xv. 5. *ωφελ*.] add. *ουδεν εστιν* ℵ*: om. ℵa velb. ‖ 6. *ου μη*] om. *και* ℵTc. | *τιμησῃ* ℵ : *-σει* Tc. | †† om. *η την μητ. αυτ*. ℵ: om. *αυτ*. Tc. | ‡ *τον νομον* ℵ* et cb Tc: *τον λογον* ℵca. ‖ 7. *επροφητ*. BℵTc. ‖ 8. om. *εγγ. μοι* et *τῳ στ. αυτ. και* ℵTc. ‖ 11. *εισερχ*. | *τουτο* ante *κοιν*. 1⁰ ℵca : om. ℵ*. ‖ 12. *οἱ μαθ. αυτ*.] †† om. *αυτ*. ℵ. *e*. | *ειπαν*. ‖ 14. ‡ *ὁδηγ. εισ. τυφλοι* ℵ* et cb: *τυφλοι εισ. ὁδηγ*. ℵca. | † *τυφλων* ℵca : †† om. ℵ* et cb. ‖ 15. *ειπ. αυτ*. | om. *ταυτ*. ‖ 16. om. *ις̄*. ‖ 17. *ουπω*. | *εισπορ*. | *εις τον αφεδρ*. ℵΓ. ‖ 18, 19. om. *εξερχ. . . . καρδιας* ℵ*: hab. ℵa. ‖ 20. *κοινοι* C (dele infra). ‖ 22. *εκραξ*. ℵ*: *εκραζ*. ℵca. | om. *αυτῳ*. | *υἱε*. | *ἡ Θυγ*. B. ‖ 23. *ηρωτουν*. ‖ 25. † *προσεκυνει* ℵ¹ : †† *-νησεν* ℵ.

pp. 56, 57. Matt. xv. 26—xvi. 2, 3.

xv. 26. *εστιν καλ*. ‖ 27. *και γαρ*. ‖ 30. *χωλ. τυφ. κυλλ. κωφ*. | ‡ *εριψ*. | *αυτου*. ‖ 31. *τον οχλ*. | *βλεπ*. post *θαυμ*. | †† om. *κυλλ. ὑγ*. ℵ. 1. | *και* ante *χωλ*. | ‡ *εδοξαζ*. ‖ 32. om. *αυτου* ℵ. *a*. *Hil*. | add. *αυτοις* ℵa : om. ℵ*. | *ἡμερας*. | *μηποτε*] *μη*. ‖ 33. †† om. *αυτου* ℵ. Syr.Hier. ‖ 34. ‡ *ειπαν*. ‖ 35. *παραγγ*. | *τῳ οχ*. ‖ 36. *ελαβ*. | *τ. δυο ιχθ*. ℵ* (om. *δυο* ℵca). | *και ευχ*. Bℵ. | † *εδιδου*. | †† om. *αυτου* ℵ. Syr.Hier. | *τοις οχλ*. ‖ 37. ‡ *ηραν το περ. των κλ*. ℵ: *το περ. τ. κλ. ηρ*. Syr.Hier. ‖ 38. *ησαν*] add. *ὡς* Syr.Hier. : om. ℵ. | *τετρ. ανδ*.] *ανδ. ὡς τετρ*. | ‡ *παιδ. και γυν*. ‖ 39. †† *ενεβη*. | *Μαγαδαν* ℵ* : *Μαγεδαν* ℵca. ‖‖ xvi. 1. *και Σαδ*. ℵ* : *και οἱ Σαδ*. ℵcΔ. | *επηρωτων* ℵ* et cb : *ηρωτησαν* ℵca. ‖ 2, 3. ‡ om. *οψιας* . . . *ου δυν*.

pp. 58, 59. Matt. xvi. 2—19.

xvi. 4. *αιτει* B. txt. : *επιζητει* B. marg. (vid. in xiii. 52). | om. *του προφ*. ‖ 5. *οἱ μαθ*.] om. *αυτ*. ‖ 6. om. *αυτοις* ℵ: hab. B. ‖ 8. om. *αυτοις*. | *ελαβετε*] adde '(vid. v. 7)': ‡ *εχετε* ℵ. ‖ 9. *ουδε μνημ*. ℵca : om. ℵ*. ‖ 10. *σπυρ*. ‖ 11. *αρτων*. | *προσεχετε δε*. ‖ 12. *των αρτων* ℵca : *των Φαρ. και Σαδ*. ℵ* : adde 'a fermento P. et S. sed a doctrina illorum' *ff*.¹ | *αλλα* Bℵ. | *διδαχης* ℵc : *διδασκαλιας* ℵ*. | *Φαρ. και Σαδ*. ‖ 13. lin. 1. dele 'mg.' | † om. *με*. | *οἱ ανθρ. ειν. λεγ*. ℵ* : *οἱ ανθρ. λεγ. ειν*. ℵca. ‖ 14. *ειπον*. | *Ιωανην* ℵ. Ita et xvii. 1, 13; Luc. i. 13; Apoc. titulus et i. 1, 4, 9 : alibi semper *Ιωανν*. De B vide ad Act. iii. 4. | *αλλοι* post *Βαπτ*. ‖ 15. *αυτοις*] non add. *ὁ ις̄*. ‖ 17. *αποκ. δε*. | *Βαρ Ιωνα ὁτι* B² sup. ras. 4 fere litterarum; fortasse (*Σιμων*) *Ιωνα* sine *ὁτι* B*. | *αλλα*. | † *τοις ουρ*. ‖ 19. ‡ om. *και* 1⁰ Bℵ *Cypr*. 195. | *κλεις* ℵca : *κλειδας* Bℵ*. | *αν* 1⁰] ‡ *εαν*.

pp. 60, 61. Matt. xvi. 19—xvii. 4.

xvi. 19. *αν* 2⁰] ‡ *εαν* Bℵ. | *επι την γην* ℵ* : *επι της γης* ℵca. ‖ 20. *διεστ*. ℵ. Idem B² vel B* in marg. adscripsit. om. *αυτου*. | *ὁ χρ*.] praem. *ις̄* ℵca : non ℵ*. ‖ 21. † *ὁ ις̄* ℵcb (lege '*Orig*. bis') : †† om. *ὁ* Bℵ* : ‡ add. *χρ*. (sic : delendum *ὁ*) Bℵ* : utrumque om. ℵca (vdtr). *Iren*. 210. *Orig*. iv. 300ᵉ : *Ιησ*. post *δεικ*. transp. *e*. | *δεικνυειν*. | *αυτ. εις Ἱερ. απ*. ‖ 22. *ηρξ. επιτ. αυτῳ λεγων*. ‖ 23. † *ει εμου* ℵ* : *ει μου* ℵc. ‖ 24. *ις̄* (om. *ὁ*) B. ‖ 25. *εαν*. | lin. 7. 'cap. x. 39'.] lege 'Mar. viii. 35. Luc. ix. 24.' ‖ 26. *ωφεληθ*. | *εαν* ℵ* et cb : *ὁταν* ℵca. ‖ 27. *τα εργα* ℵ* : *την πρ*. ℵca. ‖ 28. ‡ *ὁτι* ℵ : om. *ὁτι*] adde '(vid. Luc. ix. 27).' | *των ὡδ. ἑστωτ*. | *γευσωνται*. | *βασ*. ℵ* : *δοξῃ* ℵca. | *αυτου* ℵ* : *του πατρος αυτου* ℵca. | lin. ult. Post '550ᵇ' adde 'libere.' ‖‖ xvii. 1. add. *εγ*. *Orig*. *Int*. iii. 550 codd. | *τον Ιακ*. | lin. 5. lege 'praem. *τον* D*.' | *καθ' ιδ*. B. ‖ 2. *εγενετο*. | *χιων*] lege 'Mar. ix. 3. Matt. xxviii. 3.' ‖ 3. *ωφθη*. | *Μων*. | † *συλλαλ. μετ. αυτ*.

pp. 62, 63. Matt. xvii. 4—20.

xvii. 4. †† *ποιησω* ℵ; adde '(vid. D in Luc.)'. | *τρ. σκην*. | *Μωυσει*. | *Ηλ. μιαν*. ‖ 5. ‡ *ιδε*. | *ακου. αυτ*. ‖ 6. *επεσαν*. ‖ 7. *προσηλθ*. | *ὁ ις̄ και*. | ‡ *ἁψαμενος αυτ*. ‖ 8. *τον Ιησουν*] *αυτον Ιησουν* B : *Ιησουν αυτον* ℵ. ‖ 9. *εκ*. | *αναστῃ*. ‖ 10. om. *αυτου* ℵ. Syr.Hier. ‖ 11. om. *ις̄*. | hab. *αυτοις*. | *ὁτι* ante *Ηλ*. | om. *πρωτ*. ‖ 12. ‡ *αλλ'*. | om. *εν*. ‖ 14. *ελθοντων*. *αυτον*. ‖ 15. om. *κυριε*. | † *εχει* ℵ. (Theb. vdtr). ‖ 16. *ηδυν*. ‖ 17. *τοτε αποκρ*. ℵca : *ὁ δε αποκρ*. ℵ*. | *ὁ ις̄* ℵca : om. ℵ*. | *ειπεν*] add. *αυτοις*. | *μεθ. ὑμ. εσ*. ‖ 18. om. *ὁ παις*. ‖ 19. *καθ' ιδ*. B. | *ειπαν*. | *εδυν*. B. ‖ 20. om. *ις̄*. | *λεγει*. | *ολιγοπ*. ℵ. Syr.Hier. bis.

pp. 64, 65. Matt. xvii. 20—xviii. 8.

xvii. 20. *μεταβα*. | *ενθεν*. ‖ 21. ver.] †† om. ℵ* : † hab. ℵcb. | *εκπορ*.] *εκβαλλεται* ℵcb. ‖ 22. † *συστρεφ. δε αυτ*. ‖ 23. *εγερθ*. ‖ 24. *Καφαρν*. | *τα διδραχμα* 1⁰. | *ειπον* ℵ* : *-παν* ℵca. | *τα διδραχμα* 2⁰ ℵca : *διδρ*. (om. *τα*) ℵ*. ‖ 25. *εισελθ*. ℵ* et cb? : *ελθ*. B ℵca? ‖ 26. *ειποντος δε*] *ὁ δε εφη* ℵ (om. *αυτῳ* et Syr. Hier.). | om. *ὁ Π*. | *αλλοτρ*.] add. *ειποντος δε απο των αλλοτριων*. ‖ 27. ‡ *σκανδαλιζ*. | om. *την*. | *αναβαντα*. ‖‖ xviii. 1. *εκεινῃ*] om. *δε*. | † *ὡρᾳ*. ‖ 2. om. *ὁ ις̄*. ‖ 4. *ταπεινωσει*. ‖ 5. ‡ *εαν*. | *παιδ. ἑν τοιουτο* ℵ : *ἑν π. τοιουτο* B. *Orig*. Gall. xiv. 2. 77 (*ἑν* hab. *Orig*. diserte). ‖ 6. *περι* ℵ. *m* ('circumligetur . . . collo' : dele infra). ‖ 7. ‡ hab. *εστιν*. | om. *εκεινῳ* ℵ : hab. B. ‖ 8. *εκκοψ*. ℵca : *εξελε* ℵ*. | *αυτον*.

pp. 66, 67. Matt. xviii. 8—21.

xviii. 8. *κυλλ. η χωλ*. lin. ult. adde 'gehennam aeternam

c.' ‖ 9. lege ὁ οφθ. et σκανδαλιζει. ‖ 10. τ. μικ. του. ℵ. *Orig.* Prov. 99 Tf. | add. τ. εν τ. εκκ. *Eus.* Ps. 204: om. ℵ. *Orig.* Prov. | εν ουρανοις 1° ℵ: εν τῷ ουρανῳ m. (Hom. Cl. xvii. 7): om. *Orig.* Prov. | εν ουρανοις 2° *Orig.* Prov. ‖ 11. ver.] om. ‖ 12. ‡ αφεις. | εννηκ. εννεα BK. | om. επι τα ορη ℵ*: hab. ℵ^a. | και πορ.] ‡ om. και. ‖ 13. εννεν. εννεα BK. ‖ 14. om. εμπρ. | ‡ ὑμων. | ἑν. ‖ 15. ἁμαρτηση BK. | †† om. εις σε. | ελεγξ.] om. και. ‖ 16. μετα σεαν. post παραλ. ℵ: post δυο ff^1. | ‡ σεαυτον. | μαρτ. post τρ. | σταθη. ‖ 17. ‡ ειπον. | lin. 4, 5. lege 'Syrr. Crt. et Pst.' ‖ 18. ‡ εαν δησ. | τῷ ουρ. 1°] τοις ουρανοις. | εαν ℵ^b et ^{c}: ‡ αν ℵ*. | τῳ ουρ. 2°] †† om. τῳ. ‖ 19. ‡ παλιν tantum. | συμφωνησουσιν (-σωσιν B. *Orig.* Cor. Cr. 64) εξ ὑμων ℵ. (*Orig.* Cor.). | αιτησωνται *Orig.* Cor. | γεν. αυτ.] αυτ. γεν. | τοις ουρ. *Orig.* Cor. ‖ 20. οὗ ℵ*: ὁπου ℵ^b. | om. η ℵ*: hab. ℵ^b. ‖ 21. αυτῳ (om. ℵ*) ὁ Π. ειπεν ℵ^c. | εις εμε ante ὁ αδ. μου.

pp. 68, 69. Matt. xviii. 22—xix. 5.

xviii. 22. αλλ'. ‖ 24. ‡ προσηνεχ. | ‡ εἰς αυτ. ℵ*: αυτ. εἰς ℵ^{ca}. | μυρ.] πολλ. ℵ*. Syr. Hier.: μυρ. ℵ^{ca}. ‖ 25. hab. αυτον 1° B. | κυρ.] om. αυτ. BK. | γυν. αυτ.] ‡ om. αυτ. BK. | τεκνα] παιδια. | ‡ ειχεν. ‖ 26. om. εκεινος ℵ*: hab. ℵ^{ca}. | κυριε. | ‡ εμοι. | αποδ. σοι. ‖ 27. † του δ. εκεινου ℵ: †† om. εκ. Syr. Hier. Lond. (non item v. 28). ‖ 28. δουλ. εκεινος. | om. μοι ℵ. Syr. Hier. | ει τι. ‖ 29. om. εις τους ποδ. αυτ. ℵ. Syr. Hier. Memph. (Lag.). | ‡ εμοι. | om. παντα ℵ*: hab. ℵ^{ca}. ‖ 30. αλλα ℵ^{ca}: και ℵ*. | om. οἱ. | αποδῳ ℵ^{ca}: αποδῃ ℵ*. ‖ 31. ουν ℵ*: δε ℵ^{ca}, sed restitutum est ουν. | οἱ συνδ. αυτ. | γενομ. ℵ*: γινομ. ℵ^{ca}, sed ι rursus erasum est. | και] οἱ δε. | ἑαυτ. ‖ 33. καγω. ‖ 34. οὑ. | ‡ αυτῳ ℵ* et ^{cb}: om. ℵ^{ca}. ‖ 35. ουραν. | om. τα παραπτ. αυτ. ‖‖ xix. 3. οἱ Φαρ. | om. αυτῳ. | ανθρωπῳ ℵ^c: ‡ om. ℵ*. ‖ 4. om. αυτοις. | ‡ ὁ ποι. ℵ: ὁ κτι. Syr. Hier. ‖ 5. ἑνεκα. | πατ.] om. αυτ.

pp. 70, 71. Matt. xix. 5—19.

xix. 5. προσκολληθ. ‖ 6. μια σαρξ. ‖ 7. Μωσ. ℵ*: Μωυσ. ℵ^b et ^{c}. | om. αυτην. ‖ 8. αυτοις] add. ὁ ις. | Μωυσ. ‖ 9. ὑμιν] add. ὁτι. | om. ει. | μη επι πορν. | και γαμ. αλλην. | μοιχαται. | †† om. και ὁ απολ. γαμ. μοιχ. | lin. ult. γαμων] adde '(vid. Luc. xvi. 18).' ‖ 10. om. αυτῳ ℵ*: hab. ℵ^{ca}. | ‡ om. αυτου. | om. ει ℵ*: hab. ℵ^c. ‖ 11. τουτον ℵ: om. Syr. Hier. *Orig.* Cor. Cr. 146. ‖ 12. γαρ ℵ^{ca}: om. ℵ*. | δυναμ. ℵ: δυνομ. B. ‖ 13. προσηνεχθησαν. ‖ 14. αυτοις. | ‡ προς εμε ℵ. *Clem.* cod. ‖ 15. τας χ. επ' αυτους. ‖ 16. αυ. ειπ. | om. αγαθε. | ποιησας. | κληρονομ. post ζ. αιων. ‖ 17. τι με ερωτ. π. του αγ. | om. εἱς B*: hab. B^2. | εἱς εστ. ὁ αγ. ℵ. Syr. Pst. Æth. (Lag.). | add. ὁ πατηρ] lege '142. 684. (? 866).' | εις την ζωην εισελθ. ℵ. *Hom. Cl.* xviii. 3. | †† τηρησον ℵ: † τηρει *Hom. Cl.* cod. Ott. ‖ 18. ποιας φησ. ℵ: λεγει αυτῳ ποιας B. | ειπεν. | ου μοιχ. ου κλεψ. ℵ^a: om. ℵ*. ‖ 19. πατ.] om. σου.

pp. 72, 73. Matt. xix. 19—xx. 4.

xix. 19. και αγ. . . . ὡς σ. hab. Syr. Hier. Lond. ‖ 20. ‡ παν. ταυ. ℵ. Syr. Hier. | εφυλαξα. | εκ νεοτ. μου ℵ^{cb} (idem fortasse scribebat B*, nam 13 quæ sequuntur litteræ sup. ras. eadem manu scriptæ sunt): om. ℵ*. *Cypr.* 303. ‖ 21. † εφη. | ειναι] γενεσθαι ℵ*. | τοις πτ.] † om. τοις. | ‡ ουρανῳ. ‖ 22. ‡ om. τον λογ. τουτ. ℵ: hab. Syr. Hier. | κτηματα. ‖ 23. πλουσ. δυσκ. ‖ 24. ‡ ὁτι. | ‡ τρηματος ℵ*: τρυπηματος ℵ^{ca}. | † εισελθειν 1°. | †† om. εισελθ. 2°. | †† του Θεου. ‖ 25. om. δε ℵ*: hab. ℵ^{ca}. | om. αυτου. ‖ 26. om. παρ. ανθρ. ℵ*: hab. ℵ^a. | ‡ δυν. παν. | om. εστι. ‖ 28. ‡ καθησεσθε BK. | † και αυτοι. ‖ 29. ὁστις. | † η οικ. post αγρ. ℵ^a: om. ℵ*. | η τεκ.] praem. η γυν. | ἑνεκα. | ‡ του εμου ονομ. | ἑκατονταπλ. ℵ: post ὁ Μάρκος φησίν, ἑκατ. adde ': cf. *Orig.* Gall. xiv. 2. 54'. | εσχ. πρ. κ. πρ. εσχ. ‖‖ xx. 2. συμφων. δε. ‖ 3. om. την. ‖ 4. ‡ και εκειν. BK.

pp. 74, 75. Matt. xx. 4—23.

Text. xx. 17 marg. Dele '18.'

xx. 4. μου. | εαν. ‖ 5. † παλιν δε ℵ: †† om. δε B. | ενατ. BK. ‖ 6. om. ὡραν. | εξελθων] εξηλθεν ℵ* (nec add. και) sed ipse* vel ℵ^a εξελθων reposuit. | om. αργους. ‖ 7. om. ἡμας ℵ*: hab. ℵ^a. | om. μου και ὁ εαν η δικ. ληψ. ‖ 8. †† om. αυτοις. ‖ 9. και ελθ. ‖ 10. ‡ ελθ. δε. | πλειονα. | † το ανα. | † και αυτ. post δην. ‖ 12. om. ὁτι. | †† αυτ. ἡμ. ‖ 13. ‡ ἑνι αυτ. ειπ. | ουχ. | † συνεφωνησας μοι. ‖ 14. θελω δε ℵ: θελω γαρ εγω Syr. Hier. (vdtr). ‖ 15. ‡ η ουκ. | ὁ θελ. ποι. | η. ‖ 16. †† om. πολλοι γαρ . . . δε εκλεκτοι. ‖ 17. † και αναβ. ὁ ις. | om. μαθητ. | κατ' ιδ. | † και εν τη ὁδ. ‖ 18. θαν.] εις θαν. ‖ 19. και 4° ℵ^a (*?). | † εγερθησ. ‖ 20. †† παρ'. ‖ 21. λεγει. | non praem. ἡ δε. | αυτῳ. | οὑτοι. | δεξ. σου] ‡ om. σου. | ευων. σου. ‖ 22. πινειν. | om. και . . . βαπτισθηναι. ‖ 23. om. και ante λεγ.

pp. 76, 77. Matt. xx. 23—xxi. 2.

xx. 23. om. και . . . βαπτισθησεσθε. | † και εξ. | om. (post ευων.) μου. | om. τουτο. ‖ 24. † και ακουσ. ℵ*: †† ακουσ. δε ℵ^{ca}. | ηγανακτ.] ηρξαντο αγανακτειν. ‖ 25. κατακυριευουσιν. ‖ 26. om. δε. | εστιν] ‡ εσται. | ‡ εαν. | εν ὑμιν 2° h.l. | εσται ℵ*: εστω ℵ^{ca}. ‖ 27. αν. | εν ὑμ. ειν. | εσται. ‖ 28. ὑμεῖς δε κ.τ.λ.] post Syr. Crt. adde 'et cod. Syr. mg. ap. Curet.' ‖ 29. om. αυτῳ ℵ*: hab. ℵ^a. ‖ 30. ‡ om. κυρ. ℵ: hab. ante ελ. B. | †† υἱε. | ‡ praem. ιυ. ‖ 31. μειζον] πολλῳ μαλλον. | εκραξαν. | κυρ. ante ελ. ἡμ. BK. | †† υἱε. ‖ 32. om. ὁ ante ις B. | ἱνα ℵ^c: om. ℵ*. ‖ 33. ανοιγωσιν. | οἱ οφθ. ἡμ. ℵ^{ca}. (ὑμ. ℵ*). ‖ 34. οφθαλ. | αυτων] αυτου. | αυτ. post των ομμ. | om. αυτων οἱ οφθ. | lin. ult. αυτῳ] add. 'dum laudabant Deum, et omnis populus qui videbat dabat laudem Deo' Syr. Hier. ‖‖ xxi. 1. ηλθεν ℵ*: -θον ℵ^{ca}. | Βηθφαγη BK. | †† προς το. | ὁ ις ℵ: om. ὁ B. ‖ 2. πορευεσθε ℵ. *Eus.* D. E. 379^d: πορευθητε (*Eus.* D. E. 456^a). | κατεναντι ℵ. *Eus.* 379 (κ. τ. Ματθ.): απεν. *Eus.* 456. ‡ ευθυς ℵ: ευθεως *Eus.* 379: om. (*Eus.* 456).

pp. 78, 79. Matt. xxi. 2—17.

xxi. 2. ‡ αγαγ. ‖ 3. αυτων] αυτου. | ευθυς δε. | αποστελει. ‖ 4. om. ὁλον. ‖ 5. και επι πωλ. | υἱον ὑποζυγιου ℵ* et ^{c}: ὑποζυγιου ℵ^a vel ^{b}: νεον ὑποζυγιον *b.c.ff^2.h. Hil.* 572^d. (dele supra). ‖ 6. ‡ προσεταξ. ‖ 7. επ'. | † ἱματ. ℵ*: †† ἱματ. αυτων ℵ^a. | εκαθισαν ℵ*: επεκαθισαν ℵ^{ca}. | επανω επ' αυτων ℵ*: επανω αυτου ℵ^{ca}. ‖ 8. εστρωννυον ℵ^{ca}: εστρωσαν ℵ*. ‖ 9. προαγ. αυτον. ‖ 10. εισελθ. ℵ^{ca}: ελθ. ℵ*. ‖ 11. ὁ προφ. ις ℵ. Syr. Hier. | Ναζαρεθ. ‖ 12. ις] om. ὁ ℵ* et ^{cb}. | † om. του Θε. ℵ. Syr. Hier. ‖ 13. ποιειτε. ‖ 14. προσελθοντες ℵ*? | τυφ. και χωλ. ‖ 15. τους κραζ. | lin. 14. lege 583^c. ‖ 16. ειπαν. | om. ὁτι. ‖ 17. καταλιπων. | εξω της πολ. ℵ^a: om. ℵ*. | Βηθανια B*: -ιαν B^3 (vdtr).

pp. 80, 81. Matt. xxi. 18—31.

xxi. 18. † πρωι ℵ*: †† πρωιας ℵ^{ca}. | †† επαναγαγων ℵ*: † επαναγων B^2 (vdtr) ℵ^{ca}. ‖ 19. om. εὑρεν ℵ*: hab. ℵ^a. | † μηκ.

(om. ου). | γενηται] γενοιτο ℵ*. *Orig.* iii. quater. *Int.* (*Ruf.*) iv. 483. || 22. ‡ αν ℵΘ^c. || 23. ελθοντος αυτου ℵ: -οντι αυτῳ Θ^c. || lege '23. και τις.' | ιδ. post ταυτην Θ^c: ante σοι Syr.Hier. || lege '24. αποκριθεις δε' (ita ℵΘ^c). | και εγω bis. | λογ. ἑνα ℵΘ^c. || 25. το Ιω. | ην ℵ^ca: η ℵ*. | ‡ παρ'. || 26. ὡς προφ. εχ. τον Ιωαν. || 27. ‡ ειπαν. | και αυτος] ὁ ις. || 28. om. τις. | τεκ. δυο. | και προσ. ℵ^ca: ‡ προσ. ℵ*. | add. μου Memph. (dele infra): om. ℵ. || 29. δε post ὑστ. ℵ^ca: om. ℵ*. | εγω κυ. και ουκ cod. Lat. Rushw. || 30. προσ. δε. | ‡ ετ. ℵ*: δευτ. ℵ^ca. | ὁ δε αποκρ. ειπ. ℵ^ca: om. ℵ*. | ου θε. ὑστ. δε μετ. cod. Lat. Rushw. || 31. om. αυτῳ. | lin. 47 veris] adde '(veteribus *Rab. Maur.*)'. | lin. 57 veros] adde '(veteres *Rab.*)'. | ‡ πρωτ. ℵ.

pp. 82, 83. Matt. xxi. 31—xxii. 4.

xxi. 31. ὁτι οἱ ℵ^c: om. ὁτι ℵ*. || 32. Ιω. πρ. ὑμ. ℵ. Syr. Hier. | ουδε] ‡ ου ℵ: lege 'om. D. c. (hæc) e. *Hil.* (vdtr).' || 33. om. τις. | om. εν ℵ*: hab. ℵ^a. | ‡ εξεδετο ℵ* (-δετε B): -δοτο ℵ^ca. || 36. παλ. ℵ^ca: και παλ. ℵ*. Syr.Hier. bis. || 38. σχωμεν. || 39. εβαλον. || 41. εκδωσεται Bℵ. || 42. κυριου ℵ^c: -ριῳ ℵ*. || 43. om. ὁτι B*. Memph.: hab. B^3 (vdtr). | αυτου ℵ*. *Orig.* iii. 705 codd.: -της ℵ^ca. || 44. ver.] † hab. ℵ: †† non cit. *Eus.* Theoph. (Gr. et Syr.) *Iren.* 277. | lin. 5. lege 'xx. 18.' || 45. †† ακ. δε. || 46. τον οχλ. ℵ*: τους οχλ. ℵ^ca. | επει. | εις. ||| xxii. 1. εν (om. ℵ*: hab. ℵ^ca) παραβ. αυτ. || 4. ἡτοιμακα.

pp. 84, 85. Matt. xxii. 5—25.

xxii. 5. ‡ ὁ μεν. | ὁς δε. | επι. || 6. αυτου B. || 7. ὁ δε βασ. tantum ℵ. *Eus.* Theoph.Syr. iv. 15: id. add. ακ. Syr. Hier. | † τα στρατ. ℵ. *Meth.* 112: †† το στρατευμα *Eus.* Theoph. || 9. εαν. || ‡ οὑς Bℵ. | †† ὁ νυμφ. ℵ: † ὁ γαμ. B marg. (vid. in xiii. 52). || 11. εκει ℵ^a: om. ℵ*. || 13. † ὁ βασ. ειπ. | om. αρατε κ.τ.λ. ℵ. *Eus.* Theoph. | εκβαλετε. | αυτον. || 15. om. ελαβον ℵ*: hab. ℵ^ca | om. εν λογῳ ℵ*: hab. ℵ^ca. || 16. † λεγοντας. || 17. † ειπε. || 20. και λεγ. | om. ὁ ις. || 21. ‡ om. αυτῳ ℵ. g^2: hab. Syr.Hier. || 22. απηλθον. || 23. εν] praem. και ℵ*: om. ℵ^ca. | om. αυτῳ ℵ*: hab. ℵ^ca. | οἱ λεγ. ℵ^ca: om. οἱ ℵ*. || 24. Μωσ.

pp. 86, 87. Matt. xxii. 25—xxiii. 1.

xxii. 25. γημας. || 27. †† om. και. || 28. αναστ. ουν. || 29. αποκρ. δε] και αποκρ. || 30. γαμιζ. | του θεου Θ^b: ‡ θεου ℵ. | τῳ ουρ. ℵ: ουρ. Θ^b. || 32. om. ὁ 2^o et 3^o. | εστιν ὁ θεος θεος νε. Θ^b (vdtr): εστιν θεος νε. ℵ. *Orig. Int.* iii. 828. || 35. om. και λεγ. ℵ: hab. Θ^b. || 37. ὁ δε] om. ις ℵ: hab. Θ^b. | εφη ℵΘ^b. | τῃ καρδ. ℵ^ca: ‡ καρδ. ℵ*Θ^b. | τῃ ψυχῃ ℵ: ‡ ψυχῃ BΘ^b. | ισχ. σου και εν ὁλῃ τ. διαν. σου Θ^b: δυναμει σου c (virtute) (dele supra). || 38. εστιν ἡ ℵΘ^b. | μεγ. και πρ. ℵ: πρ. και μεγ. Θ^b. || 39. om. δε Bℵ*: hab. ℵ^caΘ^b. | om. αυτῃ B. | σεαυτ. ℵ: ἑαυτ. Θ^b. *Clem.* 85. || 40. ὁλος ℵ^ca: ‡ om. ℵ*. | κρεμ. και οἱ προφ. ℵ: και οἱ πρ. κρεμανται Θ^b. | κρεμαται ὁλ. ὁ νο. κ. οἱ πρ. *Orig.* Jo. Cr. 314. || 42. του Δ.] om. του. | Δαυειδ hic Θ^b. || 43. add. ὁ Ιησους Syr.Hier. bis: om. ℵ. | ‡ καλ. κυρ. αυτ. ℵ: κα. αυ. κυ. Syr.Hier. bis. || 44. κυρ.] om. ὁ ℵ: hab. Θ^b. | ὑποκ. ℵ: ὑποποδ. Θ^b. || 45. καλ. αυτ. κυρ. Bℵ. || 46. ιδυν. ℵΘ^b: ηδ. B^3. | αποκρ. αυτ. ℵ: αυτ. αποκρ. Θ^b. ||| xxiii. 1. ὁ ις ℵΘ^b.

pp. 88, 89. Matt. xxiii. 2—21.

xxiii. 2. Μωυσ. ℵ: Μωσ. Θ^b. | Μ. post καθ. *Hom.Cl.* iii. 18. || 3. ‡ εαν ℵΘ^b. | om. τηρειν ℵ: hab. Θ^b. | ποιησατε ℵ*: ποι. και τηρ. ℵ^ca: τηρ. και ποιειτε Θ^b. || 4. δε post δεσμ. | βαρεα] μεγαλα βαρεα. | †† om. και δυσβ. ℵ: † hab. Θ^b. | αυτ. δε τῳ ℵ: τῳ δε Θ^b. | τ. δακ. αυτων B. || 5. πλατ. γαρ ℵ: πλατ. δε Θ^b. | om. των ἱματ. αυτ. ℵ: hab. Θ^b. || 6. φιλ. δε ℵ: φιλ. τε Θ^b. | την πρωτοκλισ. ℵ* (-κλησ. Θ^b): τας -σιας ℵ^ca. || 7. ‡ ῥαβ. semel ℵΘ^b2: bis Θ^b*. | ῥαββει (7 et 8) BℵΘ^b. || 8. ὑμ. δε μη κληθ. ῥαββει ℵ^a: om. ℵ*. | ‡ καθ. ℵ* et ^cb Θ^b: διδασκ. ℵ^ca. *Orig.* Cor. Cr. 47. | om. ὁ χρ. ℵ (Θ^b vdtr). || 9. ὑμ. ὁ πατ. ℵ: ὁ πατ. ὑμ. Θ^b. | ὁ ουρανιος ℵ: ὁ εν τοις ουρ. Θ^b. || 10. εἱς εστιν. *Orig.* Cor. Cr. 47: εἱς γαρ εστ. ὑμ. (sic) ὁ καθ. ℵΘ^b. || 11. ‡ om. ὑμων 2^o. || dele '11, 12 . . . Btly.' || 13. ver.] om. ℵ: post 14 Θ^b. || 14. ουαι δε Bℵ^a: om. ℵ*. || 16. ὁδηγ. οἱ τυφ. ℵ*. || 17. τις γαρ μειζων. | ἁγιασας. || 18. ὁς αν. || 19. om. μωροι και. || 21. ‡ κατοικουντι.

pp. 90, 91. Matt. xxiii. 23—37.

xxiii. 23. το ελεος. | ‡ om. δε. | αφειναι. || 24. οἱ ℵ* et ^c: om. ℵ^a vel^ca. || 25. l. 5. Lege 'xi. 39.' | † εξ. | ακρασ. || 26. και της παρ. | εκτος ℵ^ca: εντος ℵ*. | αυτων ℵ: αυτου Syr. Hier. || 27. †† παρομ. | om. οἱτινες ℵ*: hab. ℵ^c. || 28. εστ. μεστ. || 30. ημεθα bis. | ‡ κοιν. αυτ. || 32. πληρωσετε B. || 34. εξ αυτ. 1^o] om. και. || και εξ αυτ. ℵ^ca: εξ αυτ. και ℵ*. || 35. om. αν ℵ*: hab. ℵ^ca. | om. παν ℵ*: hab. ℵ^ca. | εκχυνν. Bℵ. | om. υἱου (ita legendum pro του) Βαρ. ℵ*; post '385^a' adde '(? e Luc.)'. hab. ℵ^cb. || 36. om. ὁτι. | †† ταυτα παν. ℵ. Syr.Hier. bis: † π. τ. *Iren.* || 37. om. ἡ ℵ*. | τους προφ. αποκτ. ℵ*. | αποκτενου. ℵ* et ^c. | επισυναγειν ℵ*: -αγαγειν ℵ^ca. | ορν. επισυν. ℵ. Syr.Hier. bis. | † νοσσια αυτης (ἑαυτης ℵ^ca) Bℵ*: †† om. αυτ. B. | πτερυγας] † non add. αυτης Bℵ.

pp. 92, 93. Matt. xxiii. 38—xxiv. 21.

xxiii. 38. ερημ. ||| xxiv. 1. απο (εκ B.) τ. ἱερ. επορ. || 2. ὁ δε αποκρ. | † ου 1^o. | ταυτα παντα ℵ^a: om. παντα ℵ*. | ὁς ου] non add. μη. || 3. om. αυτου post μαθ. | ‡ καθ. ιδ. Bℵ. | om. της ante συντ. || 6. om. παντα. || 7. ‡ επ'. | ante λιμοι († om. λοιμοι και) ins. σισμοι και ℵ (cf. *Cypr.*): λι. κ. λοι. *Eus.* Theoph. Syr. iv. 36: †† λοι. κ. λι. Syr.Hier. bis: λι. κ. σεισμοι κ. λοι. *Cypr.* || 9. om. παντων ℵ*: hab. ℵ^c. || 10. παραδωσ.] add. εις θλιψιν: om. και μισησ. αλληλους. || 11. πολλ. πλαν. || 14. om. τουτο *Eus.* Theoph. | om. εις ὁλην την οικουμενην. || 15. ουν ℵ*: δε ℵ^ca. | ἑστος Bℵ. || 16. επι τ. ορ. ℵ: εις τ. ο. Syr.Hier. (Land). || 17. καταβατω. | τα ℵ^ca: το ℵ*. || 18. το ἱματ. || 20. σαββατῳ.

pp. 94, 95. Matt. xxiv. 21—39.

xxiv. 21. ‡ ουκ εγεν. || 22. κολοβωθησ. ℵ^ca: εκολοβωθησαν ℵ*. || 23. μη πιστευσητε ℵ: (-ευετε B). || 24. om. μεγαλα ℵ*. | ‡ πλανηθηναι. || 26. om. ουν ℵ*: hab. ℵ^cb. | ταμει. || 27. εσται] om. και. || 28. ὁπου] που ℵ*. | om. γαρ ℵ. Syr.Hier. | σωμα ℵ*: πτωμα ℵ^ca. || 29. ‡ εκ. || 30. εν ουρ. | τοτε κοψ. ℵ^ca: κοψ. ℵ*. || 31. ‡ om. φων. | επισυναξει ℵ*: -ξουσιν ℵ^ca. | ἑως των] ‡ om. των. || 32. om. τα ℵ*: hab. ℵ^a vel ^a. | εκφυῃ B^3. | γινωσκετε B. || 33. † ταυ. παν. || 34. ‡ om. ὁτι. | om. αν. | † παν. ταυ. || 35. ὁ ουρ. και ἡ γη παρελευσονται, οἱ δε λ. μου ου μη παρ. ℵ^ca: om. ℵ*. || 36. om. της ante ὡρ. | ‡ ουδε ὁ υἱ. ℵ* et ^cb. | om. μου. || 37. ‡ ὡσπερ δε. | om. και. | του υἱου ℵ^ca: om. ℵ*. || 38. ὡς. | ἡμεραις] †† om. εκειναις. | και γαμουν. ℵ^ca. | †† γαμιζ. || 39. ‡ εσται και.

pp. 96, 97. Matt. xxiv. 40—xxv. 10.

xxiv. 40. ‡ εσον. δυ. ℵ* : δυ. εσον. ℵ^{ca}. | εἰς bis] om. ὁ. ‖ 41. μυλῳ. ‖ 42. ἡμ. ‖ 43. διορυχθ. ‖ 44. ᾗ ου δοκ. ὡρ. ‖ 45. αρα *Orig.* Gall. xiv. 2. 79. | καταστησει. | ὁ κυρ.] om. αυτου. | οικιας. | δουναι. ‖ 46. οὐτ. ποι. ‖ 48. εκεινος ℵ^{ca} : om. ℵ*. | αυτου] ἑαυτου. | μου ὁ κυρ. | † om. ελθ. ‖ 49. συνδ. ἑαυτου. | εσθιῃ . . . πινῃ. |‖| xxv. 1. ‡ αυτων. | ὑπαντ. ‖ 2. εξ αυτ. ησ. | μωρ. . . . φρον. | και πεν. ‖ 3. αἱ γαρ. | om. αυτ. ‖ 4. αγγ.] om. αυτων. | αυτων] ‡ ἑαυτων. ‖ 6. om. ερχ. ℵ. Syr. Hier. Petrop. ant. (hab. Rom. Lond.). | ‡ om. αυτου. ‖ 7. ἑαυτ. ‖ 8. ειπον. | ἡμων. ‖ 9. λεγουσαι] ειπον (sic) Θ^{h}. | ‡ ουκ ℵ. *Orig.* Gall. xiv. 2. 81 : ου μη Θ^{h}. | αρκεσει *Orig.* Gall. | ὑμ. και ἡμ. | om. δε ℵ : hab. Θ^{h}. ‖ 10. om. αυτων Θ^{h}*.

pp. 98, 99. Matt. xxv. 10—30.

xxv. 10. ηκλεισθη B. ‖ 11. † και αἱ ℵΘ^{h}. ‖ 13. om. εν ᾗ ὁ υἱ. του ανθρ. ερχ. ℵΘ^{h}. ‖ 15. δυω Θ^{h}. ‖ 15, 16. †† ευθ. πορ. ℵ* : † ευθ. πορ. δε ℵ^{ca}Θ^{h}. ‖ 16. ‡ ηργ. Bℵ* : ειργ. ℵ^{ca}Θ^{h}. | ‡ και εποι. ℵ*Θ^{h} : και εκερ. ℵ^{ca} et ^{cb}. | πεντε] ‡ add. ταλαντα. ‖ 17. † και 1° ℵ^{ca} : †† om. ℵ*. | om. και αυτος. ‖ 18. ταλ. | γην ℵ. *ff*^{1} : om. *ff*^{2} (corrige supra). | εκρυψ. ‖ 19. πολ. χρ. ℵ. Syr. Hier. bis. | λογ. μ. αυτ. ‖ 20. om. ταλαντα 1°. | † ταλαντα (post ιδε αλλα πεντε). | om. επ' αυτ. ‖ 21. om. δε. ‖ 22. δε ℵ^{ca} : ‡ om. ℵ*. cod. Lat. Rushw. (et cum *ff*^{1}.) | λαβων ℵ. Syr. Hier. bis. | om. Κυριε. | om. επ' αυτ. ℵ : hab. Syr. Hier. bis. ‖ 24. om. σε Syr. Hier. bis. | αυστηρος. | ανθρ. αυστ. ει. ‖ 26. πον. δουλ. ‖ 27. σε ουν. | ‡ τα αργ. ℵ* : το αργ. ℵ^{ca}. ‖ 29. του δε μη. ‖ 30. εκβαλετε.

pp. 100, 101. Matt. xxv. 31—xxvi. 7.

xxv. 31. om. ἁγιοι. ‖ 32. συναχθησονται. | αφορισει ℵ* : αφοριει ℵ^{c}. ‖ 33. om. μεν. *Orig.* Eph. Cr. 132. | ‡ om. αυτου ℵ. *Orig.* Eph. | ευων.] add. αυτου ℵ. Memph. Syr. Pst. Hcl. Hier. semel. ‖ 36. ηλθατε. | προς εμε. ‖ 37. ‡ ειδομεν. ‖ 39. ‡ ασθενη. ‖ 40. των αδ. μου. | αδ. μου των B^{2} marg. ‖ 41. πορευ.] ὑπαγετε ℵ. *Just.* Dial. 76. *Orig.* Rom. Cr. 156 cod. Bodl. *Hipp.* Ant. 65. *Hom. Cl.* xix. 2. | οἱ κατηρ.] †† om. οἱ. | το ἡτοιμ. ℵΘ^{h}. ‖ 42. om. ουκ 1° B* : hab. B^{2}. | om. και ante εδ. ‖ 43. om. γυμ. κ. ου π. με ℵ* : hab. (sed om. με) ℵ^{ca}. ‖ 44. om. και 1° ℵ*. Memph. cod. : hab. ℵ^{ca}. | om. αυτῳ ℵΘ^{h}. | διεκον. B. |‖| xxvi. 3. om. και οἱ γραμ. ℵΘ^{e}. Syr. Hier. | του λ. B^{2}. ‖ 4. δολ. κρατ. | om. και αποκτ. B* : hab. B^{2}. ‖ 7. εχ. αλαβ. μυρ. ℵΘ^{e}. ‖ †† πολυτ. ℵ : † βαρυτ. Θ^{e}. | της κεφ. ℵΘ^{e}.

pp. 102, 103. Matt. xxvi. 8—28.

xxvi. 8. om. αυτου ℵΘ^{e}. ‖ 9. ‡ εδυν. BℵΘ^{e}. | om. το μυρ. ℵΘ^{e}. | om. τοις ℵΘ^{e}. ‖ 10. γαρ ℵ* et ^{cb} : om. ℵ^{ca}. | ‡ ηργ. Bℵ* : ειργ. ℵ^{ca}. ‖ 13. δε B^{2} : om. B*ℵ. ‖ 15. και εγω. ‖ 17. om. αυτῳ. ‖ 20. δωδ.] ‡ add. μαθ. ‖ 21. ειπεν] λεγει. ‖ 22. εἱς ἑκ. | om. αυτων. ‖ 23. μετ' εμ. την. χ. εν τῳ τρυβ. ‖ 25. ‡ ῥαββει Bℵ. | λεγ. αυτ. ὁ ις ℵ. *a.b.c.f.ff*^{2}*.h. Orig. Int.* iii. 898. ‖ 26. om. τον. | ευλογ. | δους τ. μαθ. ειπ. ‖ 27. om. το. | † και ευχ. ‖ 28. μου] om. το. | ‡ om. καιν. ℵ. Theb. Syr. Hier. Lond. (transp. μου) : hab. Syr. Hier. Rom.

pp. 104, 105. Matt. xxvi. 28—45.

xxvi. 28. εκχυνν. Bℵ. ‖ 29. om. ὁτι Bℵ. | om. του ℵ* : hab. ℵ^{ca}. | γενημ. Bℵ. | † μεθ' ὑμ. καιν. ℵ. *Eus.* Luc. 191 Mai. ‖ 31. διασκορπισθησον. ‖ 33. ει και ℵ^{ca} : om. ℵ*. | εγω] om. δε. ‖ 34. αλεκτοροφωνιας α. | με απαρν. ℵ* : απαρν. με ℵ^{ca}. ‖ 35. απαρνησομαι. | ὑμ.] om. δε. ‖ 36. Γεθσημανι. | τοις μαθ.] †† add. αυτου. | ‡ om. αυτου post καθ. | om. οὑ. | εκ. προσευξωμαι. ‖ 38. om. ὁ ις. ‖ 39. προσελθ. | † πατερ μου. | παρελθατω. ‖ 40. lin. 9. lege '40. ισχυσατε.' (ita ℵ) et post 3 lineas '42. εκ δευτερου.' | 42. προσηυξατο] om. ὁ ις ℵ* et ^{c} : add. ℵ^{a} vel ^{b}. | λεγων. | lege πατερ μου. | om. το ποτηρ. | om. απ' εμου. ‖ 43. παλ. post ελθ. | εὑρεν. ‖ 44. παλιν ante απελθων. | † εκ τριτ. (post τον αυτον ℵ*) ℵ^{ca}. | ‡ παλιν. ‖ 45. om. αυτου post μαθ. | † το λοιπ.

pp. 106, 107. Matt. xxvi. 45—61.

xxvi. 46. παραδιδων ℵ* : -δους ℵ^{c}. ‖ 48. ‡ εαν. ‖ 49. ‡ ῥαββει. ‖ 50. om. ὁ δε ις ℵ. | εφ' ὁ. ‖ 51. μετα ιυ. ‖ 52. την μαχ. σου. | μαχαιρῃ. ‖ 53. δυνομαι B. | † αρτι (ὡδε αρτι ℵ* Memph. : non ℵ^{ca}) ante πλειω. | πλειω ℵ* : -ους ℵ^{ca}. | om. η. | λεγιωνας B : λεγαιωνας ℵ^{ca} : ‡ λεγιωνων ℵ*. | αγγελους ℵ^{a} : -λων ℵ* et ^{ca}. ‖ 55. εξηλθατε. | †† om. προς ὑμ. | εν τῳ ἱερ. ante εκαθ. ‖ 56. om. αυτου ℵ : add. Syr. Hier. Lond. ‖ 56, 57. εφυγ. οἱ δε κρατ. τον ιν bis B. ‖ 58. ‡ om. απο. ‖ 59. om. και οἱ πρ. ℵ : hab. Θ^{f}. | αυτ. θαν. ℵΘ^{f}. | θανατωσωσιν Bℵ : -σουσιν Θ^{f}. ‖ 60. ουχ ℵΘ^{f}. | εὑρ. ℵΘ^{f}. | om. και ℵ : hab. Θ^{f}. | πολ. προσ. ψ. ℵΘ^{f}. | ουχ εὑρ. Θ^{f} : om. ℵ. | ad fin. om. ψευδομ. ℵ : hab. Θ^{f}. ‖ 61. ‡ ειπαν. | †† αυτ. ante οικοδ. ℵΘ^{f}.

pp. 108, 109. Matt. xxvi. 62—xxvii. 6.

xxvi. 62, 63. om. ουδ. . . . αυτ. ℵ*. ‖ 63. om. αποκρ. ℵ^{c}. Syr. Hier. bis : hab. Θ^{f}. | om. ει 2° Θ^{f}. | του ζωντ. Θ^{f} : om. ℵ. Syr. Hier. bis. ‖ 65. om. ὁ ante αρχ. ℵ* : hab. ℵ^{b} (vdtr). | διερηξεν Θ^{f}. | λεγων ℵ^{ca} : και λεγει ιδε ℵ*. Syr. Pst. (et ιδε Æth.) | om. ὁτι ℵΘ^{f}. | μαρτυρων] μαρτυριων. | της βλασφημιας Θ^{f}. | βλασφ.] †† add. αυτου Θ^{f} : † om. ℵ. ‖ 66. ειπον ℵ^{ca} : ειπαν ℵ*. ‖ 67. εραπ. BℵΘ^{f}. ‖ 69. εκαθ. ante εξω ℵΘ^{f}. ‖ 70. om. αυτων ℵΘ^{f}. ‖ 71. om. αυτον post εξ. δε. | † τοις εκ. | και οὑτ.] †† om. και. ‖ 72. μετα. | om. ὁτι. ‖ 74. lege -ματιζειν bis. | καταθεμ. | ‡ ευθεως. ‖ 75. ιυ] om. του. | om. αυτῳ. |‖| xxvii. 2. παρεδ.] ‡ om. αυτον. | om. Ποντ. ‖ 3. ‡ παραδιδ. | μετεμεληθη και ℵ* : μεταμεληθεις ℵ^{ca}. | εστρεψ. | και πρεσβ. ‖ 4. † αθωον ℵ. Syr. Hier. Petrop. ant. : δικαιον] vid. in xiii. 52. | ειπον. | οψῃ. ‖ 5. εις τον ν. ‖ 6. ειπον. | † κορβαναν.

110, 111. Matt. xxvii. 7—23.

xxvii. 9. τοτε ℵ^{ca} : και ℵ*. | Ἱερεμ. ℵ. *Tert.* Marc. iv. 40. ‖ 10. ‡ εδωκα ℵ : εδωκαν Syr. Hier. Petrop. ant. ‖ 11. εσταθη. | ‡ om. αυτῳ. ‖ 12. των πρεσβ.] ‡ om. των B*ℵ : hab. B^{3} (et B^{2} ?). ‖ 13. ὁσα B* : ποσα B^{2}ℵ. ‖ 15. ηθελον ℵ^{ca} : παρῃτουντο ℵ*. ‖ 17. Βαραββ.] † Sic sine add. ℵ. Syr. Hier. Petrop. ant. : praem. Ιησουν (τον) *Orig. Int.* ('secundum quosdam'). 853. Post 'scholion' adde '(quod Origenis esse testatur et plenius exhibet cod. Ven. ap. Gall. xiv. 2. 81)' : † om. τον ℵ. ‖ 21. ειπον. | τον Βαρ. ‖ 22. om. αυτῳ. ‖ 23. † ὁ δε εφη. | περισσως ℵ^{ca} : περισσω ℵ*.

pp. 112, 113. Matt. xxvii. 24—41.

xxvii. 24. ‡ απεναντι. | † του δικ. τουτου. | ὑμεις] add. δε ℵ* : om. ℵ^{ca}. ‖ 26. παρεδωκεν] add. αυτοις ℵ^{ca} : om. ℵ* et ^{cb}. ‖ 28. εκδυσ. ℵ* et ^{cb} (vdtr) : ενδυσ. ℵ^{ca}. | lin. 12. lege '28. χλαμ.' | χλαμ. κοκ. περ. αυτῳ. ‖ lege '29. πλεξαντες.' επεθηκαν. | της κεφ. | εν τῃ δεξ. | †† ενεπαιξ. | lege 'αυτῳ] om.

Am.' etc. | ‡ *ὁ βασ.* ‖ 31. *εκδυσαντ.* | *αυτ. τ. χλ.* | *και ενεδυσ.*] om. *και.* ‖ 32. lin. 2. lege *απαντησιν.* ‖ 33. *τοπον.* | *λεγομενον* ℵ^ca^: om. ℵ*. | *ὁ εστιν.* | *κραν. τοπ. λεγομενος* ℵ* et ^cb^: om. *λεγ.* ℵ^ca^. ‖ 34. ‡ *πειν* bis ℵ*: *πιειν* bis ℵ^c^. | *οινον.* | *ηθελησ.* ℵ* et ^cb^: *ηθελεν* ℵ^ca^. ‖ 35. *διεμερισαν* B. | †† *βαλοντ.* | om. *ἱνα πληρ . . . κληρον.* ‖ 40. † *ει του θε.* | ‡ *και καταβ.* ‖ 41. †† om. *δε* Bℵ. | ‡ om. *και* 1^o^. | *πρεσβ. και γρ.* ℵ. *Eus.* D. E.

pp. 114, 115. Matt. xxvii. 42—58.

xxvii. 42. om. *ει.* | *πιστευσωμ.* | † *επ' αυτον.* ‖ 43. *τον θ.* | †† om. *αυτον* 1^o^. ‖ 44. *συνσταυρ.* ℵΘ^f^. | *συν αυτῳ* ℵ: *μετ' αυτου* Θ^f^. | *αυτον.* ‖ 45. om. *επι πασ. τ. γ.* ℵ*: hab. *εφ' ὁλην την γην* ℵ^ca^. | *εναт.* ℵΘ^f^. ‖ 46. *εναт.* ℵΘ^f^. | *εβο.* Vulg. *b.c.f.ff*^1^*.g*^1^. *Orig. Int.* iii. 924^c^ (clamavit): ‡ *ανεβο.* ℵΘ^f^. *a.d.ff*^2^*.g*^2^*.h.* (exclamavit). | *ελωι* bis ℵ: *ηλει* bis Θ^f^. | *λεμα* Bℵ: *λιμα* Θ^f^. | *σαβαχθανει* ℵ: *-νι* Θ^f^: *σαβακτανει* B. | *εγκατελιπες* ℵ: *-ειπες* Θ^f^. ‖ 47. *ἑστηκ.* ℵ: *ἑστωτ.* Θ^f^. | om. *ὁτι* ℵ: hab. Θ^f^. ‖ 48. om. *εξ αυτων.* ‖ 49. ‡ *ελεγον* ℵΘ^f^. | *αφετε* Θ^f^. | *σωσαι* ℵ*: *σωσων* ℵ^ca^Θ^f^. | add. *αλλος . . . αἱμα* ℵ: om. Syr. Hier. Lond. ‖ 51. *απ'* Θ^f^: om ℵ. | *εις δυο* ante [*απ'*] *ανωθ. ἑ. κατω* ℵΘ^f^. ‖ 52. om. *και τα μν. ανεῳχ.* ℵ*. | *μνημεια* ℵ^ca^. | *ανεῳχθησαν* ℵ^ca^: *ηνεῳχθ.* Θ^f^. | *ηγερθησαν* ℵ: *ηγερθη* Θ^f^. ‖ 53. om. *εισηλθον* et *και.* ‖ 54. ‡ *ἑκατονταρχης* ℵ: *-χος* Θ^f^. | ‡ *γενομ.* ℵΘ^f^. | †† *θε. υἱ.* ℵ^ca^Θ^f^: † *υἱ. θε.* Syr. Hier. bis. (*υἱ. ην του θε.* ℵ*) ‖ 55. *κακει.* | om. *και* ℵΘ^f^. | *απο* ℵΘ^f^. ‖ 56. *εν αἱς ην Μαρ. ἡ του Ιακ. και ἡ Μ. ἡ Ιωσ. και ἡ Μ. ἡ των* ℵ*: *και Μ. ἡ του Ιακ. και ἡ Ιωσ. μητηρ και ἡ μητ. των* ℵ^ca^. | *Μαρια* 1^o^ ℵ^ca^Θ^f^. | *Μαρια* 2^o^ ℵ (hiat Θ^f^). | †† *Ιωσηφ.* ‖ 57. *εμαθητευθη.*

pp. 116, 117. Matt. xxvii. 58—xxviii. 11.

xxvii. 58. †† om. *το σωμα* 2^o^. ‖ 59. ‡ om. *εν.* ‖ 60. om. *αυτο.* | om. *επι.* ‖ 61. *Μαρια* 1^o^] ‡ *Μαριαμ.* | *ἡ αλλ.* ‖ 63. *εκ. ὁ πλαν.* ‖ 64. ‡ om. *αυτου.* | *κλεψουσιν.* | om. *νυκτος.* | *χειρον* ℵ. 69. ‖ 65. ‡ *δε.* | *κουστ.* ℵ: *φυλ. Orig. Int.* | ‡ *ασφαλισασθαι* ℵCD. ‖ 66. *των φυλακων* Latt. ‖‖ xxviii. 1. † *δε.* | *Μαρια* 1^o^] ‡ *Μαριαμ.* ‖ 2. *και προσ. λιθον* sine add. ‖ 3. *ην δε ἡ ειδ. αυτ.* ℵ^a^: om. ℵ*. | *ὡς χ.* ℵ*: *ὡσει* (vel *ὡς ἡ*) *χ.* ℵ^ca^. ‖ 4. *εγενηθ.* ℵ. *Eus.* ad Mar. ap. Cord. Jo. 450. | *ὡς νεκ.* ℵ. *Eus.* Cord. ‖ 5. *ταις γυν.* ℵ^a^ et ^cb^: om. ℵ^b^. | *φοβηθητε* ℵ*: *φοβεισθε* ℵ^ca^. ‖ 6. †† om. *ὁ κυρ.* ‖ 7. *ιδ. ειπα* ℵ*: *ιδ. ειπον* ℵ^ca^. ‖ 8. *απελθ.* ‖ 9. om. *ὡς δε εποր. απ. τ. μαθ. αυ.* | *ὁ ις*] ‡ om. *ὁ* Bℵ. | *ὑπην.* ℵ*: *απην.* ℵ^ca^. ‖ 10. *ὁ ις* B. | *μου* ℵ^ca^: om. ℵ*. | *ελθ.* ℵ*: *απελθ.* ℵ^ca^. | ‡ *και εκει.* ‖ 11. ‡ *ανηγγ.*

p. 118. Matt. xxviii. 12—20.

xxviii. 12. *συμβ. τε εποιησαν* ℵ* (add. *και λαβοντες* ℵ^a^ et ? ^cb^): *συμβ. τε λαβ.* ℵ^ca^. ‖ 13. *ειπ. ὁτι*] *ὁτι ειπατε.* ‖ 14. ‡ *επι* ℵ. Syr. Hier. | †† om. *αυτον* ℵ. Syr. Hier. | *ποιησωμεν.* ‖ 15. *τα αργ.* ℵ^c^: *αργ.* Bℵ*. | *ὡς* ℵ*: *καθως* ℵ^ca^. | *εφημ.* | ‡ *ἑως* ℵ*: *μεχρι* ℵ^ca^. | ‡ om. *ἡμ.* ‖ 16. lege '*εις την Γαλ.*' ‖ 17. om. *αυτῳ.* ‖ 18. om. *αυτοις* ℵ*. | ante *εν ουρ.* ras. 3 litt. (? *και*) in B. | ‡ om. *της* ℵ. *Orig.* Luc. Cr. 86. ‖ 19. †† om. *ουν* ℵ (*Iren. Hipp. Orig. Orig. Int. Eus.* [exc. in Ps.] *Lcf.* uncis includendi). | †† *βαπτιζ.* ‖ 20. ‡ *ειμ. μ. ὑμ.* | om. *αμην.*

Subscr. non hab. ℵ.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

p. 119. Mar. i. 1—4.

Inscr. ΚΑΤΑ ΜΑΡΚΟΝ. ‖ 1. *αρχ. τ. ευ.*] *το ευαγγελιον* Syr. Hier. | ‡ om. *υἱ. θε.* ℵ*. Syr. Hier.: hab. ℵ^a^. ‖ 2. *καθως.* | † *τῳ.* | *τῳ Ησ. τῳ πρ.* | ‡ *εγω.* | *αποστελω* ℵ. Memph. | om. *εμπρ. σου.* ‖ 3. *τρ. αυτου* ℵT^d^. ‖ 4. *και εγεν.* ℵ*: *εγεν.* ℵ^ca^. | *ὁ βαπτ.* ℵT^d^. | † *και κηρ.*

pp. 120, 121. Mar. i. 5—18.

i. 5. *παντες* ante *και εβαπτ.* ℵT^d^. | *και* ante *εβαπτ.* ℵ^ca^: om. ℵ*. | † *ὑπ' αυτ.* ante *εν τῳ* ℵT^d^. Syr. Hier. ‖ 6. † *και ην* ℵT^d^. | *ὁ Ιωαν.* ℵT^d^. | *εσθων* ℵ: *-ιων* T^d^. ‖ 7. *οπισω μου* | *κυψασας* (sic) sine *δε* P. ‖ 8. om. *μεν* ℵT^d^. Syr. Hier. | *εν ὑδ.*] †† om. *εν* ℵ. Syr. Hier.: † hab. T^d^. | om. *ὑμ.* 2^o^ ℵ*. *b*: hab. ℵ^ca^. | † *εν πν.* ℵT^d^: †† om. *εν* Syr. Hier. ‖ 9. *και* 1^o^. | †† *Ναζαρετ.* | *εις τον Ιορ. ὑπ' Ιωαν.* ‖ 10. *ευθυς.* | *εκ.* | non add. *Ιησους* P. | *ηνυγμ.* Latt. | *ὡς* Bℵ. | *και μενον.* | ‡ *επ' αυτον.* ‖ 11. *εγεν.* ℵ^ca^: om. ℵ*: dicebat Syr. Hier. | *εν σοι* ℵP. | *ευδοκ.* ‖ 12. *ευθυς.* ‖ 13. om. *εκει.* | *μ̅* ℵ: *τεσσερ.* B. | *μ̅. ἡμ.* | om. *και τεσσ. νυκ.* | *οἱ αγγ.* ‖ 14. †† *μετα δε.* | *τον.* | *ὁ ις.* | om. *της βασ.* ‖ 15. om. *και λεγ.* ℵ*: †† *λεγων* ℵ^a^. ‖ 16. *και παραγ.* | *Σιμωνος.* | *αμφιβαλλοντας.* | om. *αμφιβλησ.* | *ἁλιεις* ℵ: *ἁλεεις* B. ‖ 17. ‡ *ἁλεεις* Bℵ. ‖ 18. *ευθυς.*

pp. 122, 123. Mar. i. 18—34.

i. 18. *τα δικ.*] om. *αυτων.* | *ηκολουθησαν.* ‖ 19. *ολιγ. εκειθεν* ℵ^ca^: ‡ *εκειθεν* sine *ολιγον* ℵ*. ‖ 20. *ευθυς.* ‖ 21. *Καφαρν.* | *ευθυς.* | *τοις σαββ.*] non praem. *εν.* | †† om. *εισελθ.* | *εδιδασκεν* (ℵ^ca^: *εδιδαξεν* ℵ*) ante *εις.* ‖ 22. om. *αυτων.* ‖ 23. †† *ευθυς.* | *ην* ante *εν τῃ.* ‖ 24. *εα* ℵ^ca^: om. ℵ*. | *σοι.* | *απολ. ἡμ.* | †† *οιδαμεν.* ‖ 25. om. *λεγων* ℵ* et fortasse A* (hab. manus recentior sup. ras.): hab. ℵ^a^. ‖ 26. *το πνευμα.* | *φωνησ.* | *εξ.* ‖ 27. *ἁπαντες.* | ‡ om. *προς.* | ‡ *αυτους.* | *λεγοντας.* | *διδ. καινη.* | *κατ' εξ.*] om. *ὁτι.* ‖ 28. *και εξηλθ.* | † *ευθυς* Bℵ^ca^: †† om. ℵ*. | *πανταχῃ* ℵ^ca^: †† om. ℵ*. | *Γαλ.*] *Ιουδαιας* ℵ*. ‖ 29. *ευθυς.* | †† *εξελθοντ. ηλθον.* ‖ 30. *ευθυς.* ‖ 31. †† om. *αυτης.* | om. *ευθεως.* ‖ 32. ‡ *εδυ.* | om. *και τους δαιμ.* (32) . . . *κακ. εχοντας* (34) ℵ*. ‖ 33. *και ην ὁλη ἡ πολ. επισ.* ℵ^ca^.

pp. 124, 125. Mar. i. 34—ii. 4.

i. 34. om. *ποικ. νοσ.* ℵ*L. | *εξεβαλλεν* ℵ. *a.f.ff*^1.2^*.g*^1.2^. | *λαλ. τα δαιμ.* | *τον χ̅ν̅ ειναι* ℵ^ca^: om. ℵ*Θ^f^. ‖ 35. *εννυχα* ℵΘ^f^. | om. *εξηλθ. και b.d.c.ff*^2^*.g*^1^. | *κ. απηλθ.* ℵΘ^f^ (c): post B dele '*b....g*^1^'. | *κακει* ℵΘ^f^. ‖ 36. ‡ *κατεδιωξεν* ℵ: *-ξαν* Θ^f^. | †† om. *ὁ* ℵ: † hab. Θ^f^. | om. *οἱ* B*: hab. B^3^ 'demum, ut certe vdtr.' ℵ. ‖ 37. † *και εὑρον αυτ. και* ℵ: †† *κ. εὑροντες αυτ.* Θ^f^. | *ζητ. σε* ℵ: *σε ζητ.* Θ^f^. ‖

38. αυτοι B* : αυτοις B[3] 'ut certe vdtr.' | αγομεν. | † αλλαχ. ℵ : †† om. Θ[f]. | εχομενας ℵ : -να B nemine corrigente. | κακει ℵΘ[f] : και εκει B. | εξηλθ. ℵ : ελεληλυθα (sic) Θ[f]. ‖ 39. † ηλθ. ℵ. Syr. Hier. : †† ην Θ[f]. | κηρυσσων ℵ[c] : κηρυσσειν ℵ*. | εις τας συν. ℵΘ[f]. ‖ 40. † και γονυπ. ℵΘ[f]. | †† om. αυτον ℵ : † hab. Θ[f]. | om. και ante λεγ. ℵ* (hab. ℵ[ca]Θ[f]). | αυτω] add. κυριε (om. ὁτι) Syr. Hier. | ὁτι ℵΘ[f]. 69 (Scriv. dis.) | add. κυριε post θελης Θ[f]. | δυνασαι. ‖ 41. † και 1[o] ℵ : †† ὁ δε ις Θ[f]. | αυτ. ἡψ. ℵ : ἡψ. αυτ. Θ[f]. | om. αυτω ℵ : hab. Θ[f]. ‖ 42. om. ειπ. αυτ. ℵ : hab. Θ[f]. | ευθυς ℵ : -θεως Θ[f]. | απηλθ. απ' αυτ. ἡ λ. ℵ : απηλθ. ἡ λ. απ' αυτ. Θ[f]. | εκαθαρ. ℵ : ‡ εκαθερ. BΘ[f]. ‖ 43. ευθυς ℵ : -θεως Θ[f]. ‖ 44. †† om. μηδεν ℵ : † hab. Θ[f]. | αλλα BℵΘ[f]. | σαυτον. | ἁ. | Μωυσ. ℵΘ[f]. | αυτοις. ‖ 45. αυτ. δυν.] δυν. αυτ. | ‡ εις πολ. φαν. εισελθ. ℵ : φαν. εις πολ. εισελθ. Θ[f]. | αλλ' ℵΘ[f]. | επ' ερημ. ℵ : εν ερημ. Θ[f]. | ην ℵ (unc. incl. 'Vulg. Cl.' et 'g[2].') : om. ην] unc. incl. 'b. c.' : ante επ' Syr. Pst. Memph. | παντοθεν ℵΘ[f]. ‖‖ ii. 1. εισελθ. παλ. Bℵ : εισηλθ. παλ. Θ[f]. | Καφαρν. ℵ : Καπερν. Θ[f]. | om. και ℵ : hab. Θ[f]. | εν οικ. ℵ : εις οικ. Θ[f]. ‖ 2. †† om. ευθεως ℵ : † hab. Θ[f]. ‖ 3. †† φερ. πρ. αυτ. παραλ. ℵ : πρ. αυτ. παραλ. φερ. Θ[f]. | αιρομενων B* : -νον B[2]. ‖ 4. †† προσενεγκαι ℵ : † προσεγγισαι Θ[f]. | lin. 6. lege προσεγγ.

pp. 126, 127. Mar. ii. 4—16.

ii. 4. κραβακτον ℵ : κραβαττ. BΘ[f]. | ὁπου (ante ὁ παραλ.) ℵ : εφ' ᾡ Θ[f]. ‖ 5. †† και ιδ. ℵ : † ιδ. δε Θ[f]. | τεκνον μου ℵ. Syr. Hier. Memph. | ‡ αφεωντ. ℵΘ[f]. | σου αἱ ἁμ. ℵ : σοι αἱ ἁμ. Θ[f]. ‖ 7. † τι. | βλασφημει. ‖ 8. ευθυς ℵ : -θεως Θ[f]. | † οὑτως ℵΘ[f]. | † om. αυτοι ℵ : †† hab. Θ[f]. | λεγει ℵ : ειπεν W[e]Θ[f]. | ταυτα (e spat.) W[e]. ‖ 9. αφιενται ℵ : αφεωνται W[e]Θ[f]. | † σου αἱ ἁμ. ℵ : †† σοι αἱ ἁμ. W[e]Θ[f]. | ‡ εγειρε ℵ : -ραι W[e]Θ[f]. | † και αρ. ℵΘ[f] ita (e spat.) W[e]. | αρ. τον κρ. σου ℵ : αρ. σου τον κρ. W[e]. | κραβακτον ℵ : κραβαττ. BW[e]. | ὑπαγε ℵW[e]. ‖ 10. † επι τ. γ. αφ. ἁμ. ℵΘ[f]. ‖ 11. εγειρε ℵΘ[f] : -ραι W[e]. | om. και ℵ : hab. W[e]Θ[f]. | κραβαττ. BΘ[f] : κραβακτ. ℵ. ‖ 12. om. και 1[o] W[e]. | ηγερθ. και ευθυς ℵ : ηγ. ευθ. και W[e]Θ[f]. | κραβαττ. BΘ[f] : κραβακτ. ℵ. | †† εμπρ. ℵ : ενωπ. W[e]Θ[f]. 33. | λεγοντ. ℵΘ[f]. | † οὑτ. ουδεπ. ℵ : †† ουδεπ. οὑτ. W[e]Θ[f]. | ειδομεν ℵ[ca] : εφανη εν τῳ Ιορ. ℵ*. ‖ 13. εξηλθεν ℵ[ca] : -θον ℵ*. | παρα ℵ[ca] : εις ℵ*. | αυτους ℵ* : -τον ℵ[ca]. ‖ 14. Λευει ℵ* : -ειν ℵ[ca]. | ηκολουθησεν. ‖ 15. † γινετ. ℵ : †† εγεν. W[e]. | †† om. εν τῳ. | και ἁμ.] om. ελθοντες. | † ηκολουθουν. ‖ 16. και οἱ B : ‡ om. οἱ ℵ et (e spat.) W[e]. | † των Φαρ. | † και ιδοντες ℵ : †† ιδοντες B. | ὁτι ησθ. ℵ : αυτ. εσθ. W[e]. | ‡ τελ. κ. ἁμ. ℵ : [? και] των τελ. . . . (cetera perierunt) W[e] : ἁμ. κ. των τελ. B[2].

pp. 128, 129. Mar. ii. 16—26.

ii. 16. δια τι. | των τελ. και ἁμ. ℵL : των τελ. και των ἁμ. B. | †† om. και πιν. | ad fin. ὁ διδ. ὑμ. ‖ 17. αυτοις] non add. ὁτι. | αλλ' ℵ : αλλα B. | ουκ. | om. εις μετραν. ‖ 18. οἱ Φαρ. | † και οἱ μαθ. των Φαρ. | μαθ. σου. ‖ 19. εχ. τον νυμ. μετ' αυτ. ‖ 20. απαρθη. | εκ. τῃ ἡμ. ‖ 21. ουδεις] nil add. | † ῥακους. | επιραπ. Bℵ. | ἱματιον παλ. | αιρει πληρ. απ' αυτ. ‖ 22. μη. | ῥηξει. | om. ὁ νεος. | †† ὁ οιν. εκχ. και οἱ ασκ. απολουν. : † ὁ οιν. απολλ. και οἱ ασκ. B. | † αλλα οιν. νε. εις ασκ. κ. βλητ. ℵ[c] (om. βλητ. ℵ*). ‖ 23. αυτον εν τοις σαββ. παραπορ. | οἱ μαθ. αυτ. ηρξ. ℵ. Syr. Hier. | † ὁδον ποι. ‖ 24. om. εν. ‖ 25. om. αυτος. | λεγ. ‖ 26. † πως. | εισηλθεν B. | † om. του ante αρχ. | †† τους ἱερ.

pp. 130, 131. Mar. ii. 27—iii. 13.

Text. iii. 1. [ην]] Dele uncos.

ii. 27. και ουχ. ‖‖ iii. 1. †† εις συν. | † ην ante εκει Bℵ. ‖ 2. † παρετηρουν. | τοις σαββ.] ‡ praem. εν. | θεραπευει. | ‡ κατηγορησωσιν. ‖ 3. ‡ την ξ. χ. εχ. | χειραν B* : χειρα B[2]. | εγειρε. ‖ 4. τοις σαββ.] om. εν. | αγαθ. ποι. ‖ 5. † χ. σου. | απεκατεσταθη. | om. ὑγ. ὡς ἡ αλ. ‖ 6. ευθυς. | ‡ εποιησαν. ‖ 7. μετα τ. μαθ. αυτ. ανεχ. | † προς. | ‡ ηκολουθησαν ℵ : -σεν B. | om. αυτῳ. | ηκ. post Ιουδ. ‖ 8. και απ. τ. Ιδουμ. ℵ[ca] : om. ℵ*. | και περι ℵ[ca] : om. και ℵ*. ‖ περι] om. οἱ. | † ακουον. | ὁσα. | †† εποιει. ‖ 9. πλοιαριον. ‖ 11. εθεωρουν. | προσεπιπτον ℵP : -αν B. | εκραζον ℵP. | λεγοντες ℵ : -τα P. | ὁ χς ante ὁ υἱος P. ‖ 12. αυτ. φαν. | ‡ ποιησωσιν ℵ : ποιωσιν B[3] 'demum, vdtr.' | om. ὁτι ηδ. τον χν αυτ. ειν.

pp. 132, 133. Mar. iii. 13—29.

iii. 13. ‡ οἱ δε απηλθ. | απηλθον P. ‖ 14. † οὑς και απ. ων. | lin. 10. lege κηρυσσειν. ‖ 15. † om. θερ. τας νοσ. και ℵ : †† hab. P. ‖ 16. ‡ και εποι. τους δωδ. | † ονομ. τῳ Σι. ‖ 17. του Ιακ. | ονομα B : -ματα ℵ. | Βοανηργες. ‖ 18. ‡ Μαθθ. | Καναναιον. ‖ 19. Ισκαριωθ. ‖ 20. ερχοντ. ℵ[ca] : ‡ ερχεται Bℵ*. | ὁ οχ. ℵ[ca] : ‡ om. ὁ ℵ*. | ‡ μητε. ‖ 22. Βεελζ. ‖ 25. μερισθη. | δυνησ. | ‡ ἡ οικ. εκ. σταθ. ‖ 26. και 2[o] ℵ[ca] : om. ℵ*. | †† εμερισθη. | μεμερ.] ‡ add. και. | στην. ‖ 27. † αλλ'. | ‡ ου δυν. ουδ. | εισελθ. εις τ. οι. του ισχ. τα σκ. αυ. διαρπ. ℵ : εισελ. ante τα σκ. B. | διαρπασει. ‖ 28. τοις υἱ. τ. ανθρ. τα ἁμ. | αἱ βλασφ. | ὁσα. | ‡ αν.

pp. 134, 135. Mar. iii. 29—iv. 8.

iii. 29. αλλα. | †† εσται. | † ἁμαρτημ. ‖ 31. και ερχετ. | ἡ μητ. αυτ. κ. οἱ αδ. αυτ. | σταντες. | καλουντ. ‖ 32. περι αυτ. οχ. ℵ[ca] : προς αυτ. οχ. ℵ*. | και λεγ. | † om. και αἱ αδ. σου. ‖ 33. † και αποκρ. | † αυτ. λεγει Bℵ. | και οἱ αδ. | † αδ. μου. ‖ 34. και 1[o]. | τους περι αυτ. κυκλῳ. | † ιδε. ‖ 35. † γαρ. | το θελημα. | αδελφη] om. μου. ‖‖ iv. 1. συναγετ. | πλειστος. | εμβ. post πλοιον. | πλοιον] om. το B*ℵ : hab. B[2]. | ησαν. ‖ 2. πολλα εν παραβ. ‖ 3. † του σπ. ℵ[ca] : †† om. του ℵ*. ‖ 4. ηλθεν. | om. του ουρ. ‖ 5. και αλλο. | τα πετρ. ℵ* : το πετρ. ℵ[ca]. | †† om. και. | ευθυς. | βαθος γης. ‖ 6. και ὁτε ανετ. ὁ ἡλ. | †† εκαυματισθη. ‖ 7. αλλο ℵ[ca] : αλλος ℵ*. | εις. ‖ 8. †† και αλλα ℵ* et [cb] : † και αλλο ℵ[ca]. | αυξανομενα Bℵ. | ‡ εφερον. | † εις ter ℵ : † εις 1[o] BL, †† εν 2[o] BL, †† εν 3[o] BL.

pp. 136, 137. Mar. iv. 9—24.

iv. 9. om. αυτοις. | ὁς εχει ℵ* : ὁ εχων ℵ[ca]. ‖ 10. και ὁτε. | ηρωτουν. | τας παρ. ‖ 11. το μυσ. δεδ. | εξω. | τα παν.] om. τα. ‖ 12. συνωσιν Orig. cod. ap. Matth. bis. | αφεθη. | † om. τα ἁμαρ. ‖ 14. σπειρει] σπερει. | 15. και ὁταν. | ευθυς. | ἁρπαζει. | ‡ εν αυτ. ‖ 16. †† ὁμ. ante εισ. | om. οἱ ante ὁταν B* : hab. B[3] (B[2]?). | ευθυς. ‖ 17. ευθυς. ‖ 18. αλλοι. | ‡ επι τας. | οὑτ. εισ. | ακουσαν. ‖ 19. αιωνος] om. τουτου. | ἡ απατη lin. 2] lege 'utrumque.' | συμπνιγει τον λ. και αἱ παρα (sic : περι ℵ[ca]) τα λοιπ. επιθυμ. εισπορ. (add. συμπν. τον λογ. ℵ[c]) ℵ*. ‖ 20. † εκεινοι. ‖ 21. om. ὁτι. | ερχ. ὁ λυχ. | om. ἱνα 1[o] ℵ* : hab. ℵ[ca]. | επι B[2] : ‡ ὑπο B[3]ℵ. | τεθη 2[o]. ‖ 22. κρυπτον] †† praem. τι. | †† εαν μη ἱνα Bℵ. | ελθ. εις φαν.

pp. 138, 139. Mar. iv. 24—40.

iv. 24. και προστ. ὑμ. | om. τοις ακ. ‖ 25. om. αν ℵ : hab. Θ[b]. | εχει 1[o] ℵΘ[b]. ‖ 26. om. εαν ℵ : hab. Θ[b]. ‖ 27. εγειρεται. |

‡ βλαστανη ℵO^b. | † μηκυνηται Bℵ. || 28. om. γαρ. χορτ. ειτεν | πλ. σιτ. ℵ*: χορτ. ειτα σταχ. ειτ' εν πλ. σιτ. ℵ^a. | ειτεν bis B. | πληρη σιτον ℵ: πληρες σειτος B. || 29. παραδοι ℵ*: -δῳ ℵ^ca O^b. | ευθυς ℵ: -θεως O^b. || 30. ελεγεν] add. αυτοις ℵ^a. 69. | † πως. | ὁμοιωσωμεν ℵ: -σω *Orig.* iii. cod. Ven. | † τινι ℵ: †† ποιᾳ O^b. | † αυτην παρ. θωμεν ℵ: †† παρ. παραβαλ. αυ. O^b. || 31. κοκκῳ Bℵ: -κον O^b. | om. ὁς ℵ*: hab. ℵ^ca. | μικροτερον ℵ: -ρος O^b. | ον ℵ: om. O^b. | πα. τ. σπ. εστ. O^b. | των επι της γ. || 32. μειζ. παν. τι λαχ. | †† μειζον Bℵ. | κατασκηνουν ℵO^b. || 33. † πολλαις ℵO^b. | ηδυν. Bℵ: εδυν. O^b. || 34. χωρις δε. | καθ' ιδ. B. | †† ιδ. μαθ. ℵ. *Orig.* i. 435. 477: † μαθ. αυτου O^b. | απελυεν O^b. | ἁπαντα *Orig.* i. 477. || 36. om. δε. | πλοια. | ησαν. || 37. μεγαλη (ℵ^a: μεγας ℵ*) ανεμ. | και τα. | επεβαλεν. | ὡστε ηδη γεμ. το πλ. ℵ^a: om. ℵ*. || 38. †† αυτ. ην. | εν τῃ. | εγειρουσιν B*ℵ: διεγειρουσιν B^3 'ut omnino vdtr.' || 40. ειπεν] λεγει ℵ^c. | om. οὑτως.

pp. 140, 141. Mar. iv. 40—v. 13.

Text. v. 9. Lege ὀνομά σοι (Treg.).

iv. 40. ουπω. || 41. ὁ ανεμος ℵ*: οἱ ανεμοι ℵ^ca. | ‡ αυτῳ ὑπακουει ℵ*: ὑπακ. αυτ. ℵ^ca et ^cb. |||| v. 1. ηλθον. | † Γερασηνων. ℵ*: †† Γεργεσηνων. ℵ^ca. || 2. εξελθοντος αυτου. | † ευθυς. | ὑπηντ. || 3. μνημασιν. | ουδε. | ‡ ἁλυσεσιν. | † ουκετι ουδ. | εδυν. Bℵ. || 4. ισχ. αυτ. | om. δαμασαι ℵ*: hab. ℵ^ca. || 5. μν. και εν τ. ορ. || 6. † και ιδ. | απο. | † αυτῳ ℵ: †† -τον B. || 7. λεγει. || 8. ελεγ. γαρ] και ελεγ. || 9. επηρωτα. | ονομα σοι. | λεγ. αυ. λεγιων B (sic) ℵ*. | μοι] om. εστιν. || 10. παρεκαλει. | αυτον αποστ. || 11. προς τῳ ορει ℵ^a (om. ορ. ℵ*). | μεγ. | βοσκομενη ℵ*: -νων ℵ^ca. || 12. † παρεκαλεσαν. | αυτον] sine add. || 13. επετρ. αυτ.] sine add. | om. ησαν δε.

pp. 142, 143. Mar. v. 13—30.

Text. v. 23. Lege παρακαλεῖ.

v. 13. ὡς β (cum rasura unius litterae ante β) B. || 14. και οἱ. | αυτους. | απηγγ. | εξηλθ. ℵ*: ηλθ. ℵ^ca. || 15. ηρχοντο ℵ*. *b.c.f.*: ερχονται ℵ^a (vdtr) et ^ca. | ἱμ.] om. και. | λεγιωνα ℵ*: -εωνα B (sic) ℵ^ca. || 16. και διηγ. || 18. εμβαινοντ. | ἱνα μ. αυ. ῃ (B)ℵ. | ην B. || 19. και ουκ. | απαγγ. | ὁ κυρ. πεποιηκεν σοι ℵ. Syr.Pst. Memph. || 21. τῳ. | παλιν post περαν. || 22. om. ιδου. || 23. παρακαλει. | τας χ. αυτῃ. | ἱνα 2^o. | ζησῃ. || 25. ηκολουθει. | om. τις. | †† δωδ. ετη ℵ. Syr. Hier. || 26. ‡ τα παρ' ἑαυτ. || 27. ακου.] † om. τα ℵ^c: †† hab. ℵ*. | οπιθεν ℵ*. || 28. του ἱματ. | †† εαν ἁψ. καν τ. ἱμ. αυτ. B^3 (vdtr) ℵ (om. καν B*). || 29. ευθυς. || 30. ευθυς.

pp. 144, 145. Mar. v. 31—vi. 3.

v. 33. και ειδυια ℵ*: ειδ. ℵ^a et ^c. | αυτῃ. | προσεπ. αυτῳ. || 34. ὁ δε] om. ις. | ‡ θυγατερ. || 36. om. ευθ. | † παρακ. ℵ* et ^cb: †† ακ. ℵ^ca. | τον λογ. λαλ. || 37. † μετ' αυτου. | συνακ. | τον Πετ. | Ιακωβου. || 38. ερχοντ. | θορ. και. || 40. αυτος δε. παντας Bℵ. | om. ανακειμ. || 41. Ταλιθα. | † κουμ. | εγειρε. || 42. ευθυς. | ‡ ὡσει. | † ευθυς (post εξεστ.) [ita legendum] Bℵ. || 43. γνῳ. |||| vi. 1. † και ερχ. || 2. διδ. εν τῃ σ. | πολλ.] † om. οἱ. | † ακουοντ. | ταυτα] add. παντα. | † τουτῳ 2^o. | om. ὁτι. δυν.] †† praem. αἱ. | τοι. ℵ*: praem. et add. αἱ ℵ^ca. | † γινομεναι. || 3. † της Μαρ. | και ὁ αδελφ.

pp. 146, 147. Mar. vi. 3—17.

vi. 3. και Ιωσηφ. || 4. και ελεγ. | πατρ.] praem. ιδ. ℵ^ca: om. ℵ*. | αυτου ℵ^ca: ἑαυτ. ℵ*. | και εν τοις συγγενεσιν (om. αυτου) ℵ^a: om. ℵ*: τ. συγγενευσιν B*: τ. συγγενεσιν B^2. || 5. ηδυν. | ποι. ουδ. δυν. || 6. ‡ και εθαυμασεν. | περιηγ.] add. ὁ ις. || 7. ανα β. *Orig.* Gall. xiv. 2. 100. | των πν. των. ακαθ. | 7, 8. om. αυτοις... παρηγγειλεν ℵ* (hab. ^cb). || 8. ‡ αρωσιν. | μη αρτ. μη πηρ. || 9. αλλα. | † ενδυσησθε. || 10. ‡ εαν. || 11. † ὁς αν τοπ. μη δεξητ. | om. αμην . . . εκεινῃ. || 12. εκηρυξ. | †† μετανοησ. || 13. † εξεβαλλ. || 14. † ελεγεν. | εγηγερτ. εκ. νεκ. || 15. αλλοι δε 1^o. | om. ελεγον 2^o ℵ. 1. *a.b.c.ff*^2. Syr. Pst. Arm. | om. εστιν et η. || 16. ὁ Ηρ. | ελεγεν. | ὁν] om. ὁτι. | οὑτος] add. Ιωαννης tantum ℵ*: add. Ιωαννης αυτος ℵ^a: Ιωαννης οὑτος hoc ordine ℵ^ca. | †† om. εκ νεκρ. || 17. αυτος γαρ ὁ ℵ* et ^cb: ὁ γαρ ℵ^ca.

pp. 148, 149. Mar. vi. 17—30.

vi. 17. φυλ.] om. τῃ. | την γυν. B^2: om. B*. || 19. † ηθελεν. | ηδυν. || 20. †† ηπορει. || 21. † εποιησ. || 22. και εισελθ. ℵ^ca: ελθ. ℵ*. | αυτης της] ‡ αυτου. | † ηρεσεν. | ὁ δε βασ. ειπ. | αιτησον] αιτησαι. || 23. ὁτι ὁ εαν. | om. με || 24. † και ante εξελθ. | αιτησωμ. | του βαπτιζοντ. || 25. εισελθ. ℵ^ca: ελθ. ℵ*. | ευθυς. | εξ αυτ. δῳς μοι. || 26. συνανακ. | † αθετ. αυτ. || 27. ευθυς. | σπεκουλατορα. | † ενεγκαι. | om. και απελθ.... την κεφ. αυτ. ver. sequ. || 28. εδωκεν. || 29. ηλθον. | αυτον. | μνημ.] om. τῳ. || 30. παντα] om. και.

pp. 150, 151. Mar. vi. 30—44.

vi. 30. ὁσα 2^o ℵ^ca: om. ℵ*. Syr.Hier. || 31. λεγει. | καθ' ιδ. B. | επ' ℵ^ca: εις ℵ*. | ‡ αναπαυεσθε. | ευκαιρ. || 32. εν πλοιῳ εις ερ. τοπ. || 33. om. οἱ οχλ. | επεγν. B^3 demum, ut vdtr ℵ: add. αυτους ℵ. | συνεδρ. εκει και προηλθ. αυτους sine add. || 34. om. ὁ ις. | οχλ. πολ. | επ' αυτους. | om. ὡς προβ. ℵ*: hab. ℵ^c. || 35. γιν. | αυτῳ (om. αυτῳ ℵ*) οἱ μαθ. αυτου ελεγον. || 36. post ἑαυτοις add. βρωματα. | τι φαγωσιν. || 37. δην. διακ. | †† δωσωμεν ℵ: † -σομεν B. || 38. † αρτ. εχ. | ιδετε] om. και. | και γν. ℵ^ca: κ. ελθοντες ℵ*. | † om. αυτῳ. || 39. ανακλιθ. B*ℵ. *Orig.* Mai Cl. Auct. x. 482 (diserte Mar. videtur): ανακλειναι B^2. | συμπ. semel *Orig.* Mai. | επι] εν B. || 40. ανεπεσαν. | ‡ πρασιαι semel. | κατα bis. || 41. κλασας et εδιδου ℵ* (και εδιδου ℵ^ca). | μαθ.] om. αυτου. | †† παρατιθω ℵ*: † παραθω ℵ^c. || 43. † κλασματων δωδεκα. | †† κοφινων. | πληρωματα. | ιχθ.] praem. δυο. || 44. om. τους αρτ. | πεντακισ.] praem. ὡς.

pp. 152, 153. Mar. vi. 45—vii. 1.

vi. 45. ευθυς. | το πλ.] om. το. | Βηθσαιδαν Bℵ. | απολυει. || 47. εν μεσῳ. || 48. ιδων. | εναντ. ὁ αν. | περι] † om. και. || 49. ‡ επι της θαλ. περιπ. | ὁτι φαντασμα εστ. || 50. ειδαν. | †† ὁ δε ευθ. | ευθυς. || 51. λιαν. | †† om. εκ περισσου. | † om. και εθαυμ. || 52. † αλλ' ην. | αυτ. ἡ καρ. || 53. επι την γην ηλθ. εις ℵ: ηλθ. επι τ. γ. N. | Γεννησαρετ ℵ: -ρεθ B: Γενησαρεθ N. | προσωρμηθησαν ℵ*: -ισθησαν ℵ^ca N: add. εκει N. || 54. om. αυτων B*: hab. B^2. | ευθυς ℵ: -θεως N. | om. οἱ ανδρες του τοπ. εκ. ℵN. || 55. περιεδρ. ℵ: περιεδραμοντες N. | χωραν ℵ: περιχ. N. | και ηρξ. ℵ: om. και N. | επι ℵ^ca: εν ℵ*. | κραβακτοις ℵ: κραβαττ. B*N. | ηκουον] ηκουσθη. | †† ὁτι εστιν ℵ: † ὁτι εκει εστιν N. || 56. ὁπ. εαν ℵ: ὁπ. αν N. | εισεπορευετο ℵN. | εις πολ. η εις αγρ. ℵ: πολ. η αγρ. N. | εν ταις αγ.] η εν τ. αγ. | ετιθεσαν ℵ: -θουν N. | ἁψονται N. | αν N: om. ℵ. | † ἡψ. ℵ: †† ἡπτ. N. | διεσωζ. N.

pp. 154, 155. Mar. vii. 1—15.

vii. 1. *ελθ.*] praem. *οἱ* N. ‖ 2. *ὁτι κοιν. . . . εσθιουσιν* ℵ: *κοιν. . . . εσθιοντας* N. | *τους αρτους* N. | *αρτον* ℵ. *b.c.ff*^{2}*.l.* Syr. Pst. | add. *εμεμψ.* N: om. ℵ. ‖ 3. *πυγμῃ* NW^d: *πυκνα* ℵ. | *νιψον.* NW^d. | *εσθιωσιν* ℵ. ‖ 4. *απο* ℵN. | ‡ *ραντισωνται* ℵ: *βαπτισονται* N. | *ἁ παρελ.* | ‡ om. *και κλιν.* ‖ 5. *και επερ.* | † *ου περιπ. οἱ μαθ. σου.* | *κοιν.* ℵ*: *ανιπ.* ℵ^{ca}. ‖ 6. om. *αποκρ.* | †† om. *ὁτι.* | *επροφ. Ησ. περι ὑμ.* | *ὡς γεγρ.*] †† add. *ὁτι.* | *οὑτ. ὁ λα.* ‖ 8. om. *γαρ.* | om. *αφεντες . . . . ανθρ.* W^d. | †† om. *βαπτ. ξεσ. . . . πολ. ποι.* ℵ: *βαπτ. ξ. και ποτ.* W^d. ‖ 9. hab. *και ελ. αυτ.* B. | *τηρησητε.* ‖ 10. *Μωυσ.* ‖ 11. *εαν.* ‖ 12. ab init.] nil add. | *πατ.*] om. *αυτου.* | *μητ.*] om. *αυτου.* ‖ 13. *τοιαυτα* post *πολλα.* ‖ 14. *παλιν.* | *ελεγεν.* | ‡ *ακουετε.* | om. *μου παντ.* | *συνιετε.* ‖ 15. *εις* ℵ^{ca}: *επ'* ℵ*. | *ὁ δυν. κοινωσαι αυτ.* | *τα εκ του ανθρ. εκπορ.* | †† om. *εκεινα.*

pp. 156, 157. Mar. vii. 15—31.

Text. vii. 26. Lege *ἡ δὲ γυνὴ.*

vii. 15. *τον ανθρ.* B. ‖ 16. †† om. ver. ‖ 17. *εισηλθον.* | *εις τον οικ.* | *την παρ.* (om. *περι*). ‖ 18. *ουπω νο.* | *ου δυν. αυτ. κοιν.*] *ου κοινοι τον ανθρωπον.* ‖ 19. *αλλ'.* | *εκπορευ.*] *εκβαλλεται.* | *καθαριζων.* ‖ 21. *διλογισμοι* B*. ‖ 21, 22. † *πορν. κλοπ. φον. μοιχ.* ℵ: †† *μ. π. φ. κ.* N. ‖ 23. *εκπορευονται* N. | *και*] *κακεινα.* ‖ 24. †† *εκειθεν δε* ℵ: † *και εκ.* N. | *ὁρια* ℵ: *μεθορ.* N. | † *και Σιδ.* ℵN: †† om. Syr.Hier. ‖ *οικ.*] om. *την* ℵN. *ηθελησεν* ℵ: *-λεν* N. | ‡ *ηδυνασθη* ℵ: *-νηθη* N. | *λαθειν* ℵ^{ca}: *λαλειν* ℵ*. ‖ 25. *αλλα* (sic) *ευθ. ακουσ. γυνη* ℵ: *ακ. γαρ γυνη* N. | om. *αυτης* ℵ: hab. N. | *εισελθ.* ℵ: *ελθ.* N. ‖ 26. *ἡ δε γυν. ην* ℵ: *ην δε ἡ γ.* N. | *Συροφοινικισσα* ℵ: *Συραφ.* BN. | *εκβαλῃ* BℵN. | *εκ.* ‖ 27. *και ελεγεν* (om. *ὁ ις*) ℵ. Syr.Hier.: *ὁ δε ις ειπεν* N. | *εστ. καλ.* ℵ: *κ. ε.* N. | † *τοις κυν. βαλ.* ℵ: †† *βαλ. τοις κυν.* N. ‖ 28. om. *γαρ* ℵ. Syr. Hier.: hab. N. | *αποκατω* ℵ*. | *εσθιουσιν* ℵ: *-θιει* N. | *εσθ. αποκ. της τραπ.* ℵ*. ‖ 29. *αυτῃ*] add. *ὁ Ιησους* N. | †† *εκ της θυγ. σου το δαιμ.* ℵ: † *το δ. εκ της θ. σου* N. ‖ 30. *ἑαυτῆς.* | *το παιδ. κ.τ.λ.* ℵ (W^d vdtr): *το δαιμ. κ.τ.λ.* N. ‖ 31. om. *ὁ ις* W^d. | *εκ των*] *απο των* W^d.

pp. 158, 159. Mar. vii. 31—viii. 8.

vii. 31. *ηλθ. δια. Σ.* ℵ: *και Σ. ηλθ.* NW^d. | *εις* ℵW^d: *προς* N. | *Δεκ.*] praem. *της* W^d. ‖ 32. *κωφ. και* ℵW^d. Syr.Hier.: om. *και* N. | †† *μογιλ.* Bℵ*: † *μογγιλ.* NW^d. | *παρεκαλουν* W^d. | *τας χειρας* ℵ*N (W^d ? om. *τας*): *την χ.* ℵ^{ca}. ‖ 33. *επιλαβ.* W^d. | *κατ' ιδ. απο του οχ.* ℵ. Memph.: *απο του οχ. κατ' ιδ.* W^d. | *εβαλεν* ℵ^{ca}: *ελαβεν* ℵ*. | om. *αυτου* 1^o ℵ: hab. N (W^d). | *επτυσεν εις τ. δακτυλους αυτου και εβαλεν εις τα ωτα του κωφου και ἡψ. της γλωσσας* (sic) *του μογγιλ.* W^d. ‖ 34. lege *εστεναξεν*] *ανεστεναξεν.* | *ανεστεν.* W^d. | *εφφεθα* ℵ^{ca}. ‖ 35. † om. *ευθεως* ℵ: †† hab. NW^d marg. | *ηνοιγ.* ℵ: *διηνοιχθ.* NW^d. | *ελυ.*] praem. *ευθυς* ℵ: om. N. (*και του μογγ. ελυ.* W^d. om. postea *αυτου*). ‖ 36. † *λεγ.* ℵW^d: †† *ειπ.* N. | *αυτος* N: om. ℵW^d. Syr.Hier. | *αυτοι* ℵNW^d. | *περισσοτερως* ℵW^d. ‖ 37. *ὑπερπ.*] *παντες* W^d. | *πεποιηκεν*] *ποιει* W^d. | om. *ὡς* ℵW^d. | om. *και* W^d. | om. *τους* 2^o ℵ: hab. NW^d. ‖‖ viii. 1. *παλ. πολ.* ℵN: *παμπ.* W^d. | *οντος*] *συναχθεντος* W^d. | *προσκαλ.*] om. *ὁ ις* ℵNW^d. | ‡ om. *αυτου* ℵNW^d. ‖ 2. *ἡμεραι τρ.* ℵNW^d. | † *προσμ. μοι και* ℵW^d: †† om. *μοι* Syr.Hier.Petrop. jun. | *εχωσιν* NW^d. ‖ 3. † *και τινες* ℵ: †† *τινες γαρ* NW^d. | *απο μακρ.* ℵ: om. *απο* NW^d. | † *ἡκασιν* ℵN: *-ουσιν* W^d. ‖ 4. *αυτῳ* W^d: om. ℵ. | *ὁτι ποθεν*] om. *ὁτι* et praem. *και ειπαν* ℵ: om. *ὁτι* NW^d. | *δυνησηται* W^d. 69. | *χορτ. ὡδ.* W^d. | *επ' ερημιας* ℵNW^d. ‖ 5. *ηρωτα* ℵ: *επηρωτα* NW^d. | *αρτ. εχ.* ℵ: *εχ. αρτ.* NW^d. | *ειπαν* ℵN: *-πον* W^d. ‖ 6. *-παραγγελλει* Bℵ (*-λι*): *παρηγγειλ.* NW^d. | *λαβον* (sic) W^d. | *και ευχ.*] † om. *και* ℵNW^d. | *παρατιθ.* ℵ: *παραθ.* NW^d. ‖ 7. *ειχαν* ℵ: *-χον* NW^d. | *αυτα* post *ευλ.* ℵ: ante NW^d. | *παρεθηκεν* ℵ*: *ειπεν και ταυτα παρατιθεναι* ℵ^c: *ειπεν παραθ.* NW^d (add. *αυτοις* N). | 8. *και εφαγ.* ℵ: *εφαγ. δε* BNW^d: add. *παντες* ℵ. | *περισσ.*] ‡ praem. *τα* ℵ: om. NW^d. | *σπ. ἑπ.*] dele *b.* | *σφυρ.* ℵ: *σπ.* NW^d.

pp. 160, 161. Mar. viii. 9—23.

viii. 9. †† om. *οἱ φαγ.* ℵ: † hab. NW^d. | om. *ὡς* ℵ. Memph. (vid. Matt. xv. 38). ‖ 10. *ευθυς* ℵ: *ευθεως* N: *ευθυς* ante *εμβ.* ℵN: post *εμβ.* W^d. | om. *αυτος* ℵW^d. | *ὁ ις* ℵ*: om. ℵ^{ca} et ^{cb} W^d. | *μερη*] *ορη* N. | *Δαλμανουθα* ℵW^d. ‖ 11. *συνζητ.* N. | *σημ.*] add. *ιδειν* ℵ. *c*: om. W^d. ‖ 12. † *αυτ.* ℵW^d. | *τι* ℵW^d. | *ζητει σημ.* ℵ: *σημ. επιζ.* NW^d. | † *ὑμιν* ℵN. ‖ 13. *αφεις*] *καταλιπων* N. | *παλ. εμβ.* ℵ: *εμβ. παλ.* NW^d. | *εις το πλεον* W^d: †† om. ℵ. ‖ 14. *επελαθοντο* ℵW^d. | *οἱ μαθ. αυτ.* W^d. ‖ 15. *διεστελλ.* ℵ^{ca}: *διετελλετο* ℵ*. | *ὁρατε*] add. *και* W^d: om. ℵ. | *και της ζ.*] hab. *και* BW^d. ‖ 16. *διελογιζ.*] *ελογιζ.* N. | *αλληλ.*] om. *λεγ.* ℵ: hab. NW^d. | †† *εχομεν* ℵN. ‖ 17. † *ὁ ις* ante *λεγ. αυτ.* ℵ*N: †† om. ℵ^{ca}. | om. *εν ταις καρδ. ὑμ.* ℵN. | *συνειτε* B: lege *και συνιεται* Δ. | om. *ετι* ℵN. ‖ 18. om. *και* 1^o ℵ*. | *και ου μνημ.*] *ουπω νοειτε* N. ‖ 19. *ποσ.*] praem. *και* ℵ: om. N. | *κλασ. πλ. ηρατε* ℵ: *πλ. κλ. ηρ.* N. ‖ 20. †† *ὁτε* B (Tisch. dis.): *ὁτε και* ℵ: *ὁτε δε και* N. | *τους ἑπτα*] add. *αρτους* ℵ: non N. | †† *και λεγ.* Bℵ: † *οἱ δε ειπον* N. | † non add. *αυτῳ* ℵN. ‖ 21. *πως ουπω* N: *ουπω* ℵ. | *συνιετε.* ‖ 22. *ερχετ.* ℵ*N: *ερχοντ.* ℵ^{ca}. | *Βηθσαιδα* N. ‖ 23. † *εξηνεγκ.* ℵ: †† *εξηγ.* N. | † *αυτῳ.* | *επηρ.*] *επηρωτησαν* N.

pp. 162, 163. Mar. viii. 23—36.

viii. 23. † *βλεπει* ℵN. ‖ 24. *ειπε* ℵ*: *ελεγε* ℵ^{ca}: *λεγει* N. | *ὁτι ὡς δενδρα ὁρω* ℵN. ‖ 25. †† *επεθηκεν* ℵN. | *χειρας*] add. *αυτου* N. | *και διεβλ. και* ℵ: *και εποι. αυτ. αναβλ. και* N. | *απεκατεστη* ℵ: *-σταθη* N. | *και εβλεψ.* ℵ*: † *και ενεβλεπεν* ℵ^{ca}: †† *και ενεβλεψεν* N. | *τηλαυγως* ℵ^{ca}N: *δηλ.* ℵ*. | *ἁπαντα* ℵ: *-τας* N. ‖ 26. *αυτον*] pon. post *οικ.* ℵ*. | *οικ.*] praem. *τον* ℵ^{ca}: om. ℵ*N. | *μηδε* (*μη* ℵ*) *εις την κ. εισελθῃς* (ℵ)N. | †† om. *μηδε ειπ. τ. εν. τῃ κ.* ℵ: † hab. N. ‖ 27. *Καισαριας* ℵN. | † *αυτοις* ℵ*? et ^{cb} N: †† om. ℵ^{ca}. ‖ 28. † *αποκρ.* N: †† *ειπαν* ℵ. | *αυτῳ λεγ.* ℵ: om. N. | *Ιω.*] praem. *ὁτι* ℵ*: om. ℵ^{ca} N. | *αλλοι δε Ἠλ.* N. | *ὁτι εἱς* ℵ: *ἑνα* N. ‖ 29. *επηρ. αυτους* ℵ: *λεγ. αυτοις* N. | *αποκρ. δε* ℵ: *και αποκρ.* N. | *χρ.*] add. *ὁ υἱος του θεου* ℵ. Syr.Hier. (dele infra): om. N. | *λεγωσιν* ℵN. ‖ 31. *ὑπο.* | *των αρχ.* ℵ: om. *των* N. | *των γρ.* ℵ: om. *των* N. ‖ 32. *ελαλει τ. λογ.* N. | *αυτον ὁ Πετρ.* ‖ 33. om. *ις.* | *Πετρ.*] om. *τῳ.* | † *και λεγει.* ‖ 34. *ει τις.* | †† *ελθειν.* | *τ. σταυρ. ἑαυτου.* ‖ 35. *γαρ εαν.* | *την ψ. αυτου* ℵ: *τ. ἑαυτ. ψ.* B. | *απολεσει* 2^o. | ‡ *την ψ. αυτου ἑνεκ.* Bℵ: *τ. ψυχ. αυτ.* om. *Orig.* i. | *σωσει*] om. *οὑτος.* ‖ 36. ‡ *ωφελει.* | *τον ανθρωπον*] om. *τον* ℵ^{ca}: *ανθρωπος* ℵ*.

pp. 164, 165. Mar. viii. 36—ix. 10.

viii. 36. ‡ *κερδησαι.* | ‡ *και ζημιωθηναι.* ‖ 37. *τι γαρ.* | *δοι* ℵ*: *δῳ* ℵ^{ca}. | *ὁ* B: om. ℵ. | *αυτου.* ‖ 38. *γαρ εαν.* ‖‖ ix. 1. *των*

ὡδ. ℵN. | ἑστηκ. N: ἑστωτ. ℵ. | γευσονται N. || 2. μετα ℵ: μεθ' N. | τον Ιακ.] om. τον W^{d}. | Ιωαν.] praem. τον ℵ: om. N. | αναγει (ita lege pro αγαγει) W^{d}. | λιαν post ὑψ. ℵ. *b.c.ff*^{2}*.i.* ('altissimum'). | μεταμορφουται W^{d}. || 3. εγενετο ℵ: -νοντο NW^{d}. | om. ὡς χι. ℵ: hab. N. | οὑτως ℵN (post λευκ. N). || 4. Μωυσῃ Bℵ: -σει N. | ησαν συλλαλ. N: ησαν λαλ. ℵ. *b.d.ff*^{2}*.g*$^{1.2}$*.i.l.* || 5. τῳ ιησ.] αυτῳ N. | ‡ ῥαββει ℵN. | om. ὡδε. | τρ. σκ. ℵ: σκ. τρ. N. | ‡ Μωυσει BℵN. || 6. απεκριθη ℵ: λαλησει N. | εκφ. γαρ εγενοντο ℵ: ησαν γαρ εκφ. N. || 7. εγ. δε (om. και) N. | †† εγεν. ℵ: † ηλθ. N. | (††) εγεν. εκ της νεφ. φωνη. | om. λεγουσα ℵN. | ακου. αυτου ℵW^{d}: αυτ. ακου. N. | εν ᾡ ευδ. post αγαπ. ℵ^{a}: ὁν εξελεξαμην (om. εν ᾡ ευδ.) W^{d}. || 8. ευθεως W^{d}. | ειδον N. | ει μη ℵW^{d}. | om. μεθ' ἑαυ. W^{d}. || 9. † και καταβαιν. ℵNW^{d}. | † απο ℵN. | διεστειλατο. | † ἁ ειδον διηγησωνται ℵ: †† διηγησονται ἁ ιδον N. | ει μη ℵ^{a}: om. ℵ*. || 10. το εκ νεκ. αναστ. ℵN.

pp. 166, 167. Mar. ix. 11—25.

ix. 11. επηρωτων. | οἱ Φαρ. και ℵ: om. N. || 12. † εφη ℵ: †† αποκρ. ειπεν N. | † μεν ℵN. | πρωτον ℵ*: -τος ℵ^{ca}N. | αποκαταστανει ℵ*: αποκαθιστανει ℵ^{ca}: αποκατιστανει B: αποκαθιστᾳ N: αποκαταστησαι *d.* Syrr. | και πως N. | ‡ εξουθενωθῃ ℵ: -νηθῃ N. || 13. om. ὁτι ℵ*: hab. ℵ^{c}. | και 1°] om. N. | εληλυθεν ℵ: ηδη εληλυθεν N. | αυτῳ ὁσα ηθελ. ℵ*: praem. εν ℵ^{ca}. | ηθελον. || 14. † ελθοντες . . . ειδον ℵ: †† ελθων . . . ειδεν (ιδεν) N. | προς ἑαυτ. ℵ*: προς αυτ. ℵ^{ca}: αυτοις N. || 15. ευθυς ℵ: -θεως N. | ιδοντ. αυτον εξεθαμβηθησαν ℵ: ιδων αυτον εξεθαμβηθη N. | προστρεχοντες. || 16. αυτους 1° ℵ: τους γρ. N. | προς αυτ. ℵ^{a}N: πρ. ἑαυτ. ℵ* et ℵ^{ca} vel ^{cb}. || 17. απεκριθη ℵ: αποκριθεις N (idem addit ειπεν post οχ.). | αυτῳ ℵ: om. N. || 18. εαν ℵ^{ca}: om. ℵ*: hab. αν N. | om. αυτον 2°. ℵ: hab. N. | οδ.] add. αυτου N: om. ℵ. | † ειπα ℵ: †† -πον N. | om. εκβαλειν αυτο. || 19. ὁ δε N. | αυτοις ℵ: αυτῳ et post λεγ. N. | με] εμε. || 20. το πνευμα ευθυς ℵ: ευθεως το πν. N. | † εσπ. N: †† συνεσπ. ℵ. || 21. add. (post αυτου) ὁ ις N. | † ὡς ℵ*: †† εξ οὑ ℵ^{ca}: αφ' οὑ N. | γεγονεν] γεγονει N. | εκ παιδ. ℵ: εκ παιδοθεν (sic) N. || 22. † πολλ. αυτον N: †† αυτον post πυρ ℵ. | πυρ] om. το ℵN. | αλλα. | δυνῃ ℵ: -νασαι N. || 23. om. το N.: δυνῃ ℵ*: -νασαι ℵ^{ca}. | † om. πιστ. ℵ: †† hab. N. || 24. †† om. και ℵ^{ca}: † hab. ℵ*N. | om. ευθυς ℵ*: hab. ℵ^{ca}: ευθεως N. | om. μετ. δακ. ℵ. Theb.: hab. N. | om. κυρ. ℵ: hab. N. || 25. ιδων δε ὁ ις N.

pp. 168, 169. Mar. ix. 25—39.

Text. ix. 38. Unc. incl. ὃς οὐκ ἀκολουθεῖ ἡμῖν, deletis qui sequuntur uncis: in margine pro ὅτι lege ὃς.

ix. 25. οχλ. N.: praem. ὁ ℵ. | το αλ. και κωφ. πν. ℵ: το πν. το αλ. και κωφ. N. | εγω ℵ^{ca}: om. ℵ*: hab. bis B. | † επιτ. σοι ℵ: †† σοι επιτ. N. | εξ αυτου ℵN. || 26. κραξας ℵ: -ξαν N. | σπαραξας ℵ: -ξαν N: add. αυτον ℵ* et ^{cb} (^{ca} ?) N: om. ℵ^{a} vel ^{ca}. | τους πολλ. ℵ: om. τους N. || 27. της χ. αυτου ℵ: αυτον της χ. N. || 28. και εισελθοντος αυτου ℵ: και ελθοντα αυτον N. | καθ' ιδ. B. | κατ' ιδ. ante επηρ. (B)ℵ: post αυτ. N. | ὁτι. || 29. εν ουδ. δυν. | † και νηστ. ℵ^{cb}N: †† om. ℵ*. conf. *Clem.* 993. || 30. κακειθ. ℵ: και εκ. N. | †† παρεπορ. ℵN. | γνοι ℵ: γνῳ N. || 31. † αυτοις. | μετα τρ. ἡμ. ℵ: τῃ τρ. ἡμ. N. || 33. ηλθον ℵ: -θεν N. | Καφαρναουμ ℵ: Καπερν. N. | γεναμενος N. | om. πρ. ἑαυτ. ℵ: hab. N. | hab. διελογιζεσθε B. || 34. εσιωπουν N. | διελεγχθησαν. | † εν τῃ ὁδ. ℵN. | τις μειζ.] τις μειζ. εστιν. || 37. ὁς αν 1° ℵ: ὁς εαν N. | των τοιουτ. παιδ. N: ‡ των παιδ. τουτων ℵ. | ὁς αν 2°] ὁς εαν N: ὁς ℵ. | δεχεται ℵ: †† δεξηται N. || 38. εφη ℵ: απεκριθη δε N. | ὁ Ιωαν. ℵ: om. ὁ N. | om. λεγων Bℵ: hab. N. | ειδαμεν εν τῳ ονομ. ℵN. | †† om. ὁς ουκ ακολ. ἡμ. ℵ (dele D [Treg.]): † hab. N. | † εκωλυομεν ℵ: †† -υσαμεν N. | hab. ὁτι . . . ἡμ. ℵN. | ‡ ηκολ.

pp. 170, 171. Mar. ix. 39—x. 2.

ix. 40. ἡμ. ὑπ. ἡμ. ℵ: ὑμ. ὑπ. ὑμ. N. || 41. αν] εαν. | ονομ.] om. τῳ ℵN: om. μου ℵ^{ca}N (hab. ℵ*). | χριστου εστ. ℵ^{ca}: εμον εσται ℵ*. || ὁτι ου μη ℵ: om. ὁτι N. | †† απολεσῃ BℵN. || 42. ὁς αν ℵN. | † των μ. τουτ. BℵN. | † πιστευ. | †† om. εις εμε ℵ: † hab. N. | αυτῳ post εστ. | μυλ. ον. ℵ: λιθ. μυλ. N. || 43. ‡ σκανδαλισῃ ℵ (lege 'vid. ver. 42'): -ζῃ N (vid. ver. 45). | εστιν σε ℵ: σοι εστ. N. | εισελθ. εις την ζ. ℵ: εις την ζ. εισελθ. N. | απελθειν ℵ^{ca}: εισελθειν ℵ*. | εις το πυρ το ασβ. ℵ* et ^{cb} N: om. ℵ^{ca}?. || 44. †† om. ver. ℵ. Theb.: † hab. N. || 45. σκανδαλιζει ℵ: -ζῃ N. | om. γαρ ℵN. | εστιν σε ℵ: εστι σοι N. | εις την ζ. εισελθ. κυλλ. η χωλ. | βληθ.] post εις τ. γ. | την γε.] om. την N. | om. εις το π. το ασβ. ℵ: hab. N. || 46. †† om. ver. ℵ. Theb.: † hab. N. || 47. † σε ℵ: †† σοι N. | om. εισελθειν ℵ*. | † εις την γ. ℵN. | † του πυρ. N: om. ℵ. || 49. πας γαρ π. ἁλισθ. ℵN. | πυρι] praem. εν. | †† om. και π. θυσ. ἁλι ἁλισθ. ℵ. Theb.: † hab. N. || 50. ἁλας 1° ℵN. | ἁλας 2° ℵ^{ca}N: ἁλα ℵ*. | αρτυσεται N. | ἁλα] ita ℵ*: ἁλας ℵ^{ca}N. ||| x. 1. και εκ. ℵ: κακ. N. | ερχεται] ηλθεν N. | και περ. ℵ: δια του περ. N. | lege συμπορευονται (συνπ. ABℵCΔ) ABℵCN rel. || 2. Φαρ.] praem. οἱ ℵN. | επηρωτων ℵ: -τησαν N.

pp. 172, 173. Mar. x. 3—19.

Text. x. 16. Lege κατευλόγει (Treg.).

x. 3. Μων. ℵN. || 4. ειπαν ℵ: -πον N. | επετρ. Μω. ℵ: Μω. επετρ. N. | Μων. ℵN. | απολυσαι] add. αυτην N. || 5. † ὁ δε ις ℵ: †† και αποκρ. ὁ ις N. | εγραψεν] επετρεψεν N. || 6. † om. ὁ θεος ℵ: †† hab. N. || 7. ab init.] add. και ειπεν N. | αυτου post πατ.] om. N: hab. ℵ. | μητ.] add. αυτου ℵ: om. N. | †† om. και προσκολλ. ad fin. ℵ: † hab. (sed cum τῃ γυν.) N. || 8. μια σαρξ N: σαρξ μια ℵ. || 9. ὁ θεος. || 10. εις την οικ. ℵ: εν τῃ οικ. N. | οἱ μαθ.] om. αυτου ℵ: hab. N. | περι τουτου N: π. τουτων ℵ. | † επηρωτησαν N: †† -των ℵ. || 11. ὁς αν ℵ: ὁς εαν N. || 12. και εαν αυτ. απολυσασα τ. ανδ. αυτ. ℵ: και εαν γ. απολυσῃ τ. ανδ. αυτης και N. | γαμησῃ αλλον ℵ: γαμηθῃ αλλῳ N. || 13. ‡ αυτ. ἁψ. ℵ: ἁψ. αυτ. N. | †† επετιμησαν ℵ: † -μων N. || †† αυτοις ℵ: † τοις προσφ. N. || 14. μη] praem. και ℵ: non N. || 15. ὁς αν ℵ: ὁς εαν N. || 16. κατευλ. τιθ. τας χ. επ' αυτα ℵ: τιθ. τας χ. επ' αυ. κατηυλ. αυτα N. || 17. προσδραμων εἱς. || 18. lin. 8. lege '(*Orig.* quater; ?Mt. ?Luc.).' || 19. om. μη μοιχ. ℵ*: hab. ℵ^{a}. | †† μη φον. ante μη μοιχ. ℵ^{a}: † post N.

pp. 174, 175. Mar. x. 19—30.

x. 19. om. μη αποστ. B*: hab. B^{2}ℵN. | μητ.] σου ℵ*N: om. ℵ^{c}. || 20. †† om. αποκρ. ℵ: † hab. N. | † εφη ℵ: †† ειπ. N. | ταυ. παν. ℵN. | εφυλαξαμην ℵN. | τι ετι ὑστερω N. || 21. ις. | ει θελ. τελ. ειν. N. | † σοι N: †† σε (et praem. ετι ℵ. Memph.) ℵ. | τοις πτ. ℵ: πτ. N. | om. αρ. τον στ. ℵ: hab. ad fin. N. || 23. λεγει ℵ^{ca}: ελεγεν ℵ*. || 24. τεκνα ℵ:

-νια N. | † τους πεπ. ε. χρ. N: †† om. ℵ: qui pecunias habent vel confidentes in eis *a*. || 25. τρυμ. ῥαφ.] om. της bis ℵN. | τρυμ. ℵ[ca]: τρηματος ℵ*. | †† ῥαφ. εισελθ. ℵN: † ῥαφ. διελθ. B. || 26. †† πρ. αυτον ℵ: † πρ. ἑαυτους N. || 27. εμβλ.] add. δε N: om. ℵ. | ειπεν ℵ*: λεγ. ℵ[ca]. | τουτο N: om. ℵ. | om. τῳ ante θεῳ 1[o] ℵN. | δυνατα] †† add. εστιν N: † om. ℵ. || 28. ηρξ.] om. και ℵ: ηρξ. δε N. | †† λεγειν ὁ Π. αυτ. ℵ: † ὁ Π. λεγ. αυτ. N. | ηκολουθησ. ℵN. | ad fin. add. τι αρα εσται ἡμιν. || 29. †† και αποκρ. ὁ Ι. ειπεν N: (††) εφη αυτῳ ὁ Ι. ℵ. | ‡ η πατ. η μητ. ℵN. | om. η γυν. ℵ: hab. N. | εμου η *Orig.* Gall. xiv. 2: om. ἑν. εμου και ℵ*. | ἑνεκεν 2[o] B[3] 'demum, ut certe vdtr' ℵN. *Orig.* Gall.: ἑνεκα D (dele supra): om. B*. || 30. εαν μη απολαβῃ ℵ.

pp. 176, 177. Mar. x. 30—44.

x. 30. οικ. κ. αδελφους κ. αδελφας κ. μητερα κ. (supplet πατερα και ℵ[ca]) τεκνα (add. κ. αγρ. μετα διωγ. ℵ[ca]) ℵ[a] (et [ca]): om. οικ. . . . μετα διωγ. ℵ*. *c.* (*k.*). | και μητερας et praem. και πατερας N. | αιωνιον. || 31. ‡ om. οἱ ante εσχ. ℵ: hab. N. || 32. οἱ δε ακολ. ℵ: και ακολ. N. || 33. τοις γρ. ℵ[ca] (om. και τοις γρ. ℵ*): om. τοις N. || 34. εμπτυουσιν ℵ*: -σουσιν ℵ[ca]. | και μαστιγ. αυτ. post και εμπ. αυτ. ℵ: ante N (om. αυτον). | και αποκτ.] †† om. αυτον ℵ: † hab. N. | μετα τρεις ἡμ. ℵ: τῃ τρ. ἡμ. N. || 35. προσπορ. ℵ[c]: παραπορ. ℵ*. | οἱ ℵ: om. N. | om. δυο ℵN. | αυτῳ ℵ: om. N. | om. ἱνα ὁ εαν . . . (37) δος ἡμ. ℵ*: hab. ℵ[ca]. | ὁ εαν ℵ[ca]N. | αιτησομεν ℵ[ca]: -σωμεν N. | σε hoc ord. ℵ[ca]: σε ante αιτ. N. || 36. ‡ με ποιησω Bℵ[ca]: ποιησαι με N. || 37. ειπον ℵ[ca] N. | σου εκ δεξ. ℵ: εκ δ. σου N. | εξ ευων. ℵN: add. σου N: praem. σου ℵ. || 38. πιειν. | η το βαπτ. ℵN. || 39. ειπαν ℵ: -πον N. | δυνομεθα B. | ποτ.] praem. μεν N: om. ℵ. || 40. η εξ ευων. ℵ: και εξ ευων. N: om. μου ℵN. | ὑπο τ. π. μου ℵ* et [cb]. || 41. ηρξ. αγανακτ. | περι] και περι. || 42. και προσκ. αυτ. ὁ (om. ὁ ℵ*) ις ℵ (* et)[ca]: ὁ δε ις προσκ. αυτ. N. | μεγ.] βασιλεις ℵC* (vdtr). principes Vulg. *b.f.ff*[2].(*g*[2].)*i.l.* | om. αυτων ℵN.*k.* || 43. εστιν ℵ: εσται N. | ὁς αν. | μεγ. γεν. εν ὑμ. | ‡ εστω. | ὑμ. διακ. || 44. ὁς αν. | †† εν ὑμ. ℵ. Syr. Hier.

pp. 178, 179. Mar. x. 44—xi. 3.

x. 44. † ειναι. || 46. † ερχοντ. | om. και ερχ. εις Ἱερ. B*: hab. B[2]. | ὁ υἱ. | om. ὁ ante τυφ. | add. και post τυφ. | προσαιτης ante εκαθ. Bℵ. || 47. ‡ Ναζωραιος. | hab. ὁ ante Ναζ. B. | υἱε. || 48. αυτον B[3] 'demum, ut vdtr': αυτοι B[2]. || 49. ειπεν φωνησατε αυτ. | εγειρε. || 50. αναπηδ. || 51. αυτῳ ὁ ις ειπεν. | ‡ σοι θελ. ποιησω. | ῥαββουνι. || 52. † ὁ δε ℵ* et [cb]: †† και ὁ ℵ[ca]. | ευθυς. | αυτῳ post ηκολ. ||| xi. 1. εγγιζ. ℵ: ηγγισαν (*a.*) (dele supra). | Ἱεροσολυμα. | † εις Βηθφ. ℵ: εις Βηδφ. B. | ‡ και εις Βηθανιαν ℵ: και Βηθανια B*.*a.b.f*: -ιαν B[3] vdtr. | των ελαι. ℵ: το ελαιων *k.* (eleon): oliveti *Gat. b.c.f.ff*[2]. || 2. om. την κατεν. ὑμ. ℵ*: hab. ℵ[ab]. | ευθυς. | ‡ ουδ. ανθρ. ουπω. | †† εκαθισεν Bℵ. | λυσατε. | και post αυτ. | φερ. || 3. τι ποι. τουτο. | †† ὁτι ℵ: † om. Δ. | ευθυς. | αποστελλ. | † αυτ. αποστ. παλιν ℵ. (*a.c.* vdtr).

pp. 180, 181. Mar. xi. 4—15.

xi. 4. και απηλθ. και. | πωλ.] ‡ praem. τον. | θυρ.] ‡ praem. την. || 6. ειπον. | ειπεν. || 7. αγ. ℵ*: φερ. ℵ[ca]. | επιβαλλ. | αυτων τα ἱματ. et ante αυτῳ ℵ*. | εκαθισαν. | επ' αυτον ℵ: επ' αυτῳ N. || 8. και πολ. ℵ: πολ. δε N. | αυτων. | εις την ὁδ. ℵ: εν τῃ ὁδ. N. | στιβ. ℵ: στυβαδας N. | † κοψαντ. ℵ: †† εκοπτ. N. | αγρ. ℵ: δενδρ. N: add. και εστρωνν. εν τῃ ὁδ. N. || 9. om. λεγοντες ℵ: hab. N. || 10. om. και. | om. εν ονομ. κυρ. ℵ: hab. N. || 11. om. ὁ ις ℵ: hab. N. | εις το] om. και ℵ: hab. N. | ὁ ις post Ἱερ. N. | † οψιας N: †† οψε ℵ. | της ὡρ. || 12. om. επεινασεν ℵ*: hab. ℵ[a]. || 13. συκ. N: add. μιαν ℵ. | απο μακρ. ℵN. | ει αρα τι εὑρησει ℵN. | om. μονον ℵ: hab. N. | † ὁ γαρ καιρ. ουκ ην ℵ: (††) ου γαρ ην κ. N. || 14. om. ὁ ις ℵN. | εις τ. αι. εκ σ. ℵ: εκ σ. εις τ. αι. N. | μηδεις ℵN. | φαγοι N. || 15. παλιν N. | om. ὁ ις ℵ: hab. N. | τους αγοραζ. ℵN. | κολλυβ.] add. εξεχεεν N. | κατεστρ. post κολλυβ. ℵ*.

pp. 182, 183. Mar. xi. 17—30.

xi. 17. † και ελ. ℵ: †† λεγ. N. | αυτοις. | ὁτι ℵN. | ‡ εποι. αυτ. ℵN. || 18. αρχ. και οἱ γραμ. | απολεσωσιν ℵN. | αυτον 2[o]. | † πας γαρ ℵ: †† ὁτι πας N. | εξεπλησσοντο. || 19. † ὁταν ℵ: †† ὁτε N. | εγενετο N. | ‡ εξεπορευετο ℵN. || 20. παρεπορευετο πρωι ℵ*: παραπορευομενοι πρ. ℵ[ca]: πρ. παραπορ. N. | ιδον N. || 21. ‡ ῥαβδει ℵ: -βι N. | εξηρανθη N. || 22. ὁ ις. | εχ.] praem. ει ℵ: non N. || 23. †† om. γαρ ℵN. | om. ὁτι ℵ: hab. N. | †† πιστευῃ ℵ: † -σῃ N. | ὁτι ὁ ℵN. | † λαλει ℵN. | ὁ εαν ειπῃ N: om. ℵ. || 24. om. αν ℵ: hab. εαν N. | προσευχεσθε και ℵ: προσευχομενοι N. | ελαβ. ℵ: λαμβ. N. || 25. στηκετε] στητε. || 26. om. ver. ℵ. Syr. Hier. Petrop. jun.: hab. N (ὁ εν ουρανῳ et om. ὑμιν). || 28. ελεγ. ℵ: λεγ. N. | † και τις N: †† η τις ℵ. | † εδωκ. την εξ. ταυτ. ℵ: †† την εξ. ταυτ. εδωκ. N. | ποιεις N. || 29. om. αποκρ. ℵ: hab. N. | ὑμ.] †† add. καγω ℵN. | και (καγω ℵ[ca]) ερω ὑμ. (ℵ)N. || 30. το Ιωαν. ℵ: om. το N. | ποθεν ην.

pp. 184, 185. Mar. xi. 31—xii. 12.

xi. 31. και] οἱ δε N. | προσελογιζοντο ℵ* et [cb]: διελογιζ. ℵ[ca]: ελογιζ. N. | ουν ℵN. || 32. αλλα. | om. εαν ℵN. | φοβουμεθα N. | †† οχλον ℵN. | παντ. ℵ*N: ἁπαντ. ℵ[ca]. | οντως ὁτι ℵ[ca]: om. οντως ℵ*N. | ὁτι πρ. ην] ὡς προφητην N. || 33. † τῳ ιυ λεγ. ℵN. | † om. αποκρ. ℵN. ||| xii. 1. λαλ. ℵ: λεγ. N. | †† αμπ. ανθρ. εφυτ. ℵ: ανθρ. εφυτ. αμπ. N. | add. αυτῳ N. | ‡ εξεδετο Bℵ: -δοτο N. || 2. τῳ καιρῳ] post δουλ. N. | λαβῃ ℵ[ca]: λαβοι ℵ*. | των καρπ. ℵN. || 3. † και λαβ. ℵ: †† οἱ δε λαβ. N. | εδειρ. ℵ. ita B. nil a corr. tactum. || 4. om. δουλ. ℵ*. | εκεφαλιω. BℵL: εκεφαλαι. N. | om. λιθοβ. ℵ: hab. N. | †† ητιμασαν Bℵ: απεστ. ητιμ. N. || 5. om. παλ. ℵ: hab. N. | οὑς μεν ℵ: τους μεν N. | οὑς δε ℵ: τους δε N. | αποκτεννοντες ℵ*: [? απο]κτιννυντες ℵ[ca]: αποκτεννυντες B: αποκτενοντες N. || 6. om. ουν ℵ: hab. N. | † ειχεν υἱ. ℵ: υἱ. εχων N. | om. αυτου ℵ: hab. N. | † απεστ. αυτ. ℵ: †† απεστ. και αυτ. N. | † εσχ. προς αυτ. ℵ: †† προς αυτ. εσχ. N. | ὁτι] om. N. || 7. † προς ἑαυτ. ειπ. ℵ: †† ειπ. προς ἑαυτ. N. | ειπαν ℵ: -πον N. || 8. † απεκτ. ante αυτ. ℵ: †† post N. | εξεβαλον ℵ: -λαν B. | om. αυτον post εξεβ. ℵ: hab. N. || 9. † τι ουν ℵN. | add. εκεινους N.

pp. 186, 187. Mar. xii. 13—25.

xii. 13. αποστελουσιν N. || 14. και ab init. ℵ: οἱ δε N. | ελθοντ. λεγ. αυτ. ℵN. | αλλ' ℵL (dele supra) N. | εξεστιν ℵ: praem. ειπε ουν ἡμ. N. | δου. κην. Καισ. ℵ: κην. Καισ. δου. N. || 15. ιδων ℵ*: ειδως ℵ[ca]N. | πειρ.] add. ὑποκρ. N. | ἱνα] praem. ὡδε ℵ*: om. ℵ[ca]. || 16. οἱ δε ειπ. | ειπαν ℵ: -πον N. || 17. ὁ δε ις

ℵ: και αποκρ. ὁ ις N. | † αυτοις ℵN. | τα Καισ. αποδ. ℵ: αποδ. τα Καισ. N. | ‡ εξεθαυμαζον ℵ: εθαυμασαν N. ‖ 18. επηρωτων ℵ: -τησαν N. ‖ 19. Μωυ. ℵN. | καταλειψῃ. | †† μη αφ. τεκ. | † τεκνα ℵ* et ^{cb}: †† τεκνον Bℵ^{ca}. | γυν.] om. αυτου. ‖ 20. om. ουν. | παρ' ἡμιν ℵ^{a}: om. ℵ^{c}. | πρωτος ℵ^{a}: εις ℵ*. ‖ 21. μη καταλιπ. ‖ 22. και οἱ ἑπτα ουκ αφηκαν (αφηκεν ℵ*) σπερμα. | εσχατον. | και ἡ γ. απεθ. ‖ 23. om. ουν. | om. ὁτ. αναστ. ‖ 24. εφη αυτ. ὁ ις. | † μη ειδοτ.

pp. 188, 189. Mar. xii. 25—34.

Text. xii. 25. In margine lege [οἱ] ἄγγελοι.

xii. 25. om. ουτε γαμουσιν ℵ*: hab. ℵ^{a}. | γαμιζονται. | † αγγελοι. | οἱ εν] †† om. οἱ. ‖ 26. Μωυ. | του βατ. | πως. | ὁ θεος Ισ. και ὁ θεος Ιακ. ‖ 27. θεος] praem. ὁ. | ζωντων] om. θεος. | †† om. ὑμ. ουν. ‖ 28. † ιδων ℵ*: †† ειδως ℵ^{ca}. | † απεκρ. αυτ. | εντ. πρωτ. παν. ‖ 29. απεκρ. ὁ ις. | †† om. αυτῳ. | † om. πα. εντ. ℵ: om. πα. Syr.Hier. | εστιν ante ακ. ‖ 30. † και εξ ὁλ. της διαν. σου. | om. της ter B. (ante κ. ψ. et δ.): hab. ℵ. | †† om. αὐτ. πρ. εντ. ‖ 31. δευτ. sine add. | ὁμοια αυτῃ] †† αυτη (et add. εστιν) ℵ. | δε post μειζ. ‖ 32. ειπεν. | ειπες ℵ*: -πας ℵ^{ca}. | om. θεος. ‖ 33. της καρδ.´ | καρδ. σου. | †† om. και εξ ὁλ. τ. ψ. | om. της ante ισχ. ℵ*: hab. ℵ^{ca}. | πλησ. σου. | ‡ σεαυτ. | † περισσ. | θυσ.] praem. των. ‖ 34. †† om. αυτον ℵ: † hab. B. | ου μακραν ει] om. ει ℵ*: hab. (hoc ord.) ℵ^{a} et ^{cb}: hab. ante του θεου ℵ^{ca}. | αυτ. επερ. ℵ^{ca}: επερ. αυτ. ℵ*.

pp. 190, 191. Mar. xii. 35—xiii. 3.

xii. 35. Δ. εστιν ℵT^{d}. ‖ 36. †† om. γαρ ℵT^{d}. | εν ℵT^{d}. | τῳ πν. ℵ: om. τῳ T^{d}. | τῳ ἁγ. BℵT^{d}. | λεγει] †† ειπεν ℵT^{d}. | ὁ κυρ. ℵT^{d}. | †† καθου ℵT^{d}. | ὑποποδ. ℵ: ὑποκατω T^{d}. ‖ 37. om. ουν ℵT^{d}. | ποθεν ℵ^{ca}: πως ℵ*. | †† υἱ. αυτου εστ. ℵ: † αυτ. εστ. υἱ. T^{d}. | om. ὁ. | ηκουσεν ℵM. Vulg. *l*. ‖ 38. και εν τῃ δ. αυτ. ελ. ‖ 39. πρωτοκλισ. ‖ 40. ‡ οἱ κατεσθι. ‖ 41. om. ὁ ις. | †† κατεναντι. | θεωρει ℵ*. | χαλκον] praem. τον. | εβαλλον ℵ^{c}: εξεβαλλον ℵ*. ‖ 42. † και ελθ. | χηρα] γυνη χηρα. | πτωχη. ‖ 43. ειπεν. | εβαλλεν ℵ*: εβαλεν ℵ^{ca}. | των βαλλ. ‖‖ xiii. 1. †† om. εκ 2^{o}. | διδασκαλε bis ℵ* (semel ℵ$^{a\cdot c}$). ‖ 2. om. αποκρ. | αφεθ. ὡδε. | λιθον. | om. μη ℵ*: hab. ℵ^{ca}. | καταλυθῃ ℵ^{ca}: καταλυθησεται ℵ*. ‖ 3. επηρωτα. | καθ' ιδ. B. | Πετ.] praem. ὁ.

pp. 192, 193. Mar. xiii. 4—18.

Text. xiii. 7. ἀκούετε] ἀκούητε melius nunc reseriberetur: vide infra.

xiii. 4. ειπον. | μελλῃ. | † μ. ταυτα συντελ. παντα. ‖ 5. om. αποκρ. | ηρξ. λεγ. αυτ. ‖ 6. †† om. γαρ. ‖ 7. †† ακουσητε ℵ: (†) ακουητε B. | μη] praem. ὁρατε ℵ* et ^{cb}? | † γαρ ℵ^{cb}: †† om. ℵ*. ‖ 8. επ' εθν. Bℵ. | βασιλεια επι ℵ^{ca}: om. ℵ*. | εσονται 1^{o}] om. και. | om. κατα τοπ. εσ. λιμ. ℵ*. | και εσ.] †† om. και ℵ^{ca}. | om. και ταραχ. | αρχη. ‖ 9. om. ἑαυτους ℵ*: hab. ℵ^{cb}. | † παραδ. γαρ ὑμ. | ἡγεμ.] non add. δε. | ἑνεκεν. ‖ 10. πρωτ. δει. ‖ 11. και ὁτ. | αγωσιν. | om. μηδε μελ. | ὁ εαν. ‖ 12. και παραδ. ‖ 14. om. το ρη. ὑπο Δ. του πρ. | ἑστηκοτα. ‖ 15. † ὁ δε. | ‡ om. εις την οικ. | εισελθατω. | αραι ante τι. ‖ 16. om. ων. | om. εις τα. ‖ 18. μη γεν. χειμ. ℵ*: add. ἡ φυγ. ὑμ. post γενηται ℵ^{cb}.

pp. 194, 195. Mar. xiii. 19—34.

Text. xiii. 21. marg. Melius nunc εἴπῃ ὑμῖν deleretur: vide infra. | 28. marg. '28. γινωσκεται' duarum linearum spatio deprimendum.

xiii. 19. ἡν. ‖ 20. †† εκολοβ. κυρ. ‖ 21. † ὑμ. ειπ. Bℵ. | ιδε 1^{o}. | ὁ χς η] ‡ ὁ χς tantum. | ιδε 2^{o} ℵ: ιδου W^{b}. | πιστευετε Bℵ: -σητε W^{b}. ‖ 22. γαρ.] ‡ δε. | και τους εκλ.] †† om. και ℵ: † hab. W^{b}. ‖ 23. †† ιδου ℵW^{b}. | παντα ℵW^{b}. ‖ 24. αλλα ℵ: αλλ' W^{b}. ‖ 25. εσοντ. εκ του ουρ. ℵ: του ουρ. εσ. W^{b}. | πιπ. Bℵ: εκπιπ. W^{b}. ‖ 26. πολ. και δοξ. ℵW^{b}. ‖ 27. αγγ.] ‡ add. αυτου ℵW^{b}. | εκλ.] ‡ add. αυτου. ‖ 28. ηδη ὁ κλ. αυτ. ℵ: αυτ. ηδη ὁ κλ. W^{b}. | εκφυῃ W^{b}. | † γινωσκετε ℵW^{b}. ‖ 29. ιδητε ταυ. ℵ: ταυ. ιδ. W^{b}. | γινωσκετε ℵ, item (γειν.) B (-ται B^{3}). ‖ 30. οὑ W^{b}: om. ℵ. | † ταυ. παν. ℵ: †† παν. ταυ. W^{b}. ‖ 31. † παρελευσοντ. ℵ: †† -σετ. W^{b}. | ου] ‡ add. μη. | παρελευσοντ. ℵ: παρελθ. W^{b}. ‖ 32. εκεινης η W^{b}: εκ. και ℵ. | της ὡρ. ℵ: om. της W^{b}. | † οἱ αγγ. | om. οἱ post αγγ. ℵW^{b}. ‖ 33. † αγρ. και προσευχ. ℵW^{b}. ‖ 34. οικ. αυτου . . . δουλ. αυτου.

pp. 196, 197. Mar. xiii. 34—xiv. 11.

xiii. 34. ἑκαστῳ] om. και ℵ: hab. W^{b}. ‖ 35. η οψε ℵ: οψε W^{b}. | μεσονυκτιου ℵ: -ιου W^{b}: μεσανυκτιον B. ‖ 37. ὁ δε ℵ: ἁ δε W^{b}. ‖‖ xiv. 2. ελεγ. γαρ ℵ: ελεγ. δε W^{b}. | εσται θορ. ℵ: θορ. εσται W^{b}. ‖ 3. om. τῃ ℵ*: hab. ℵ^{ca}. | πολυτελους. | και συντρ.] †† om. και ℵ: † hab. W^{b}. | ‡ τον αλαβ. ℵ*W^{b}: την αλαβ. ℵ^{ca}. | της κεφ.] praem. κατα W^{b}: non ℵ. ‖ 4. ἑαυτ.] αυτ. ℵ*. | †† om. και λεγ. ℵ: † hab. W^{b}. ‖ 5. ηδυν. ℵW^{b}. | τουτο το μυρ.] om. τουτο. | δην. ante τριακ. | ‡ ενεβριμουντο. ‖ 6. γαρ. | ηργασ. ℵ*: ειργασ. ℵ^{ca}W^{b}. | εν εμοι ℵW^{b}. ‖ 7. om. αυτοις ℵ*: hab. ℵ^{c}. | † om. παντοτε ℵ*: †† hab. ℵ^{ca}. ‖ 8. εσχεν ℵW^{b}. | †† om. αὑτη ℵ: † hab. W^{b}. | † το σ. μου ℵ: †† μου το σ. W^{b}. ‖ 9. αμην δε ℵW^{b}. | αν] ‡ εαν BℵW^{b}. | om. τουτο ℵ: hab. W^{b}. ‖ 10. Ιουδ.] nec praem. nec add. ὁ ℵ*: add. ὁ ℵ^{ca}W^{b}. | ‡ Ισκαριωθ Bℵ*: Ισκαριωτης W^{b}. | ὁ εἱς ℵ^{ca}: om. ℵ*W^{b}. | αυτον παραδ. ℵ: αυτον αυτοις παραδ. W^{b}. | παραδῳ ℵW^{b}. ‖ 11. εχαρησαν B. | επηγγ.] απηγγειλαντο ℵ*. | αργυριον.

pp. 198, 199. Mar. xiv. 11—26.

Text. xiv. 20. In textu ἐκ aut uncis liberandum aut potiori jure cum uncis delendum.

xiv. 11. αυτον ευκ. | παραδῳ. ‖ 14. ‡ εαν. | † καταλυμα μου ℵ: †† om. μου W^{b}. ‖ 15. αναγαιον ℵPW^{b}. | ἑτοιμ. ℵW^{b}. | κακει ℵ: εκει W^{b}. ‖ 16. † αυτου W^{b}: †† om. ℵ. | om. και ηλθον ℵ*. ‖ 18. †† ειπεν post ὁ ις ℵ: † contra W^{b}. ‖ 19. ‡ om. οἱ δε ℵ: hab. PW^{b}. | †† εἱς κατα εἱς ℵ: † εἱς καθ' εἱς W^{b}. | † om. και αλλος μητι εγω ℵ: †† hab. W^{b}. ‖ 20. om. αποκρ. ℵ: hab. W^{b}. | (? †) om. εκ ℵ: (? ††) hab. W^{b}. | om. την χ. ℵW^{b}. | εις το τρυβ. ‖ 21. † ὁτι ὁ μεν ℵ: †† om. ὁτι W^{b}. | † καλ. ην ℵW^{b}. *k*. (dele infra). ‖ 22. † ὁ ις ℵ* et ^{c} W^{b}: †† om. ℵ^{a}. | εκλασεν ευλογησας. | om. φαγ. ℵ: hab. W^{b}. ‖ 23. ποτ.] om. το ℵW^{b}. ‖ 24. αυτοις. | το της] om. το BℵW^{b}. | om. καιν. ℵ: hab. W^{b}. | το εκχ. ὑπερ πολλ. | ὑπερ ℵ: περι W^{b}. | εκχυνν. Bℵ: εκχυν. W^{b}. ‖ 25. ‡ om. ουκετι ℵ: hab. NW^{b}. | γενημ. BℵW^{b}: γεννημ. N.

pp. 200, 201. Mar. xiv. 27—40.

xiv. 27. om. εν εμ. εν τῃ ν. ταυτῃ ℵW^{b}: hab. N. | ὁτι γεγρ.] γεγρ. γαρ N. | τα προβ. ante διασκ. ℵ: post NW^{b}. | διασκορπισθησονται BℵN: -σεται W^{b}. ‖ 29. ει και ℵ: και ει NW^{b}. ‖ 30. om. συ ℵ: hab. NW^{b}. | σημ. ℵN. | ταυτῃ τῃ ν. ℵ: εν τῃ ν. ταυ.

NW^b. | om. η. | ‡ om. δις ℵ: hab. (hoc ord.) NW^b. | με ante απ. ℵ: post NW^b. | απαρνησει. ‖ 31. om. Π. ℵW^b: hab. N. | εκπερισσως ℵ: -σσου W^b. | ελαλ. ℵ: ελεγ. NW^b. | om. μαλλον ℵ: hab. NW^b. | δεη με ℵ^{ca}NW^b: μεη (sic) ℵ*. | απαρνησωμαι ℵ: -σομαι NW^b. | ὡσαυτως ℵ^c: ὁμοιως ℵ*. | om. δε B. *a.c.ff.k.* ‖ 32. οὐ το. | Γεθσημανει ℵN. | om. ὡδε B*: hab. B^3 (vdtr). | απελθ. N. | † προσευξωμαι BℵNW^b. ‖ 33. τον Πετ. ℵ^c: om. τον ℵ*. | Ιακ.] om. τον ℵNW^b. | Ιωανν.] om. τον ℵNW^b. | μετ' αυτ. ℵ: μεθ' ἑαυτ. NW^b. ‖ 35. ‡ προελθ. ℵN: προσελθ. W^b. | † επεσ. NW^b: †† επιπτ. ℵ. | ει δυν. . . . ἡ ὡρα] ει δυν. (add. εστιν ℵ^c) παρελθειν απ' αυτου ἡ ὡρα. ‖ 36. lin. 8, 9. transp. 'e Marco' post '34.' | ‡ παρενεγκαι ℵW^b: -γκε N. | το ποτ. τουτο απ' εμ. ℵ: τουτο το ποτ. απ' εμ. N: το ποτ. απ' εμ. τουτο W^b. | αλλ'] πλην αλλ' N. ‖ 38. προσευχεσθε BℵW^b (dele lineam). | εισελθ. ℵ^{ca}NW^b: ‡ ελθ. ℵ*. ‖ 40. hab. και 1^o B: †† add. παλιν ℵ: † om. *hic* NW^b. | ελθ. ℵ: ὑποστρ. NW^b. | αυτους] add. παλιν W^b: add. post καθευδ. N. | ‡ αυτ. οἱ οφθ. ℵ: οἱ οφθ. αυτ. NW^b. | καταβαρυνομ. ℵ^{ca}N: καταβεβαρημ. ℵ^c: βεβαρημενοι W^b. | αυτ. post αποκρ. ℵ: ante NW^b.

pp. 202, 203. Mar. xiv. 41—54.

xiv. 41. λοιπ.] praem. το ℵN. | τας χ.] om. τας NW^b: hab. ℵ. ‖ 42. ‡ ηγγισεν ℵ: -κεν N. ‖ 43. ευθυς ℵ: -θεως NW^b. | ὁ Ιουδ.] om. ὁ ℵNW^b. | †† om. ὁ Ισκ. ℵN: † hab. W^b. | εἱς sine add. ℵNW^b. | hab. των B. | οχλ.] † om. πολυς ℵ: †† hab. NW^b. | παρα. | των γρ.] om. των N: hab. ℵW^b. | και των πρ. ℵ^{a}NW^b: om. των ℵ*. ‖ 44. συσσ. NW^b: συνσ. ℵ. | ὁν εαν N. | απαγετε ℵ: απαγαγετε NW^b: add. αυτον N. ‖ 45. ευθυς ℵ: -θεως NW^b. | προσελθων] και προσ. ℵ*. | αυτ. λεγ. ℵ: αυτ. λεγ. αυτῳ W^b: τῳ Ιησου λεγ. αυτῳ N. | ῥαββει semel ℵ: ῥαββι bis NW^b. ‖ 46. ‡ επεβαλαν ℵ: -λον N. | τας χ. αυτων ℵ^a: τας χ. αυτῳ Bℵ^{ca}: αυτῳ τας χ. αυτων N: επ' αυτον τ. χει. αυτων W^b. | lin. 14. dele 'ϛ' ‖ 47. εἱς δε] om. τις ℵ: hab. BN. | ωταρ. ℵ: ωτιον NW^b. ‖ 48. εξηλθατε ℵN: -θετε W^b. ‖ 49. † ουκ εκρατησατε ℵ: (††) ουκ εκρατει B. | add. των προφ. N. ‖ 50. και] τοτε οἱ μαθηται N. 69. (Vulg.) *c.g$^{1.2}$.l.* Syr. (Pst.) Hcl. (Theb. Arm. Æth.). | εφυγ. παντ. ℵ: παντ. εφυγ. W^b. ‖ 51. και νεαν. τις ℵ: και εἱς τις ν. NW^b. | συνηκολουθει ℵW^b?: ηκολουθησεν N. | om. οἱ νεανισκοι ℵ: hab. NW^b. ‖ 52. καταλειπ. W^b. | † om. απ' αυτ. ℵ: †† hab. N. ‖ 53. om. Καιαφ. | †† om. αυτῳ ℵ: † hab. N. | και οἱ πρ. και οἱ γραμμ. ℵNW^b.

pp. 204, 205. Mar. xiv. 55—68.

xiv. 55. μαρτυριαν. | ουκ B. | ‡ εὑρ. ℵNW^b. ‖ 58. ὁτι . . . λεγοντος] ὁτι ειπεν. | αλλ. αχ. ante δια N. ‖ 59. ουδε. | ιση ην B. | ἡ μαρτυρια B. ‖ 60. μεσ.] om. το ℵNW^b. | τι. ‖ 61. ὁ δε B^{3}ℵ: ὁς δε B^2. | ις. | ουκ απεκρ. ουδ. ℵ: ουδεν απεκρ. NW^b. | του Θεου ℵ*: του ευλογ. ℵ^{ca} et ^{cb}. ‖ 62. εκ δεξ. καθ. ℵNW^b. ‖ 63. ‡ διαρηξας BN. | τους χιτ. B (item alibi ℵ). ‖ 64. ηκουσατε] praem. ιδε νυν ℵ: add. παντες N. | της βλ. ℵNW^b: add. αυτου N. | δοκει N. | ενοχ. ειν. ℵ: ειν. ενοχ. NW^b. ‖ 65. αυτου το προσ. Bℵ: το προσ. αυτου NW^b. | ελαβ. ℵN: εβαλλ. W^b. ‖ 66. κατω ante εν τῃ αυλῃ ℵ: post NW^b. | των παιδισκ.] παιδισκη. ‖ 67. μ. του ιυ ησ. του Ναζ. ℵP: μ. του Ναζ. ιυ ησ. N. ‖ 68. ουτε οιδ. ℵ: ουκ οιδ. N. | ουτε επιστ. ℵ: ουδε επ. N. | συ τι ℵN.

pp. 206, 207. Mar. xiv. 68—xv. 11.

xiv. 68. ‡ om. και αλεκ. εφων. ℵ: hab. N. ‖ 69. ‡ ηρξ. παλ. λεγ. ℵ: † παλ. ηρξ. λεγ. N. | παρεστωσ. ℵ: -εστηκ. N. ‖ 70. ηρνησ. N. | om. και 1^o ℵ*. Memph.: hab. ℵ^{ca}. | om. και ἡ λαλ. σου ὁμ. ℵ: και ἡ λαλ. σου δηλοι N. ‖ 71. ‡ ομνυειν ℵN. | om. τουτ. ℵN. | om. ὁν λεγ. ℵ. *k.* ‖ 72. † και ευθυς ℵ: †† om. ευθ. N. | om. εκ δευτ. | το ῥημα ὡς ℵ: το ῥη. ὁ N. | †† φων. δις N: om. δις ℵ. | τρ. με απ. ℵ: απ. με τρ. N. | εκλαιεν ℵ^{ca}: εκλαυσεν ℵ*. ‖ xv. 1. ευθυς ℵ: -θεως N. | πρωι] om. επι το ℵ: hab. N. | ποιησ. N: ‡ ἑτοιμασ. ℵ. | των ante γρ. ℵ: om. N. | απηνεγκαν ℵ: απηγαγον N. | Πιλ.] praem. τῳ N: om. ℵ. ‖ 2. ὁ δε] add. ις N. | αυτῳ λεγει Bℵ: ειπ. αυ. N. ‖ 3. αυτ. δε ουδ. απεκρ. N. ‖ 4. παλιν ante επηρ. | †† επηρωτησεν ℵN. | λεγων ℵ^{ca}N: om. ℵ*. l. *a.* Theb. | om. ουδεν B^c: hab. B^2. | ιδε] ειδε N. | κατηγορ. ℵ: καταμαρτυρ. N. ‖ 6. †† ὁν παρυτ. ℵ*: † ὁνπερ ητ. ℵ^{ca}N. ‖ 7. στασιαστων Bℵ: συστασ. N. | φονον] add. τινα. | πεποιηκεισαν. ‖ 8. † αναβας ℵ*: †† αναβοησας ℵ^{cb}N. | ‡ om. αει Bℵ. Syr. Pst. Memph. Theb. Æth.: hab. N. ‖ 10. εγινωσκεν ℵ^{ca}N: εγνωκει ℵ^a. | παραδεδωκεισαν ℵ: παρεδωκεισαν N. | οἱ αρχ.

pp. 208, 209. Mar. xv. 11—29.

xv. 12. παλιν αποκρ. ℵ: αποκρ. παλ. N. | ελεγ. ℵ: ειπεν N. | † θελ. N: †† om. ℵ. | †† ὁν λεγ. ℵN. | τον βασ. ℵ: om. τον N. ‖ 13. om. λεγοντες ℵNP. ‖ 14. ελεγεν] λεγει N. | om. αυτοις. | †† κακ. εποι. ℵNP. | περισσως ℵ: -σοτερως NP. | † εκραξαν ℵN (add. λεγοντες ℵ. *c*): †† -ζον P. ‖ 15. ‡ βουλ. ποιησαι το ἱκ. τῳ οχ. ℵP: βουλ. τῳ οχ. το ἱκ. ποιησαι N. | και παρεδ. ℵ (?N) P. ‖ 16. εσω της αυλ. ℵN: εσω εις την αυλην P. ‖ 17. ενδιδυσκ. ℵ: ενδυουσιν NP. ‖ 18. και λεγ. ℵN. Syr. Hier. | † βασιλευ ℵP: †† ὁ βασ. N. ‖ 20. τα ἱματ. τα ιδ. N: τα ιδ. ἱματ. αυτου ℵ. | hab. ἱνα σταυρ. αυτον B. | σταυρωσουσιν N. 69: ‡ -σωσιν Bℵ. | om. αυτον ℵ: hab. N. ‖ 21. εγγαρ. Bℵ*: αγγαρ. ℵ^{ca}. | om. παραγ. N. | ‡ απ' Bℵ: απο N. ‖ 22. † τον ℵN. | ‡ Γολγοθαν BℵN. | om. τοπον ℵ. *c.* | ὁ] ὁπερ. | † μεθερμηνευομενον ℵ: †† -νος N. ‖ 23. om. πιειν. | † ὁς δε. ‖ 24. ‡ σταυρωσαντες αυτ. et om. και. | διαμεριζονται ℵP. ‖ 25. ὡρα τρ. ‖ 27. σταυρουσιν. ‖ 28. †† om. ver. ℵ. Memph. cod. in textu: lin. 2, lege 'xxvii. 38.'

pp. 210, 211. Mar. xv. 29—43.

Text. xv. 42. marg. Lege προσαβ.: vide infra.

xv. 29. ουα ℵ* et ^{cb}: om. ℵ^{ca}. *d.(k)*. | ‡ οικοδ. post ἡμ. | τρισιν] ‡ praem. εν. ‖ 30. καταβας. ‖ 31. om. δε Bℵ. ‖ 32. † om. του ante Ισρ. | πιστ.] om. αυτῳ. | αυτῳ] praem. συν. ‖ 33. και γενομ. | ενατης Bℵ. ‖ 34. † τῃ ενατῃ ὡρᾳ Bℵ. | om. λεγ. | ‡ λεμα. | σαβακτανει ℵ^a: σαβαχθανει ℵ^{ca}: σαβαχνανι P. | om. μου 1^o P: contra ℵ. | ὁ θεος μου 2^o. | με post εγκατ. ℵ: ante P. ‖ 35. παρεστωτων ℵ: παρεστηκοτων P. | ιδε. ‖ 36. τις. | † και. | περιθ.] om. τε. | αφες. ‖ 38. ‡ απο. ‖ 39. †† om. κραξ. | οὑτ. ὁ ανθρ. | †† υἱ. θεου ην. ‖ 40. †† om. ην. | † και. | Μαρια 1^o. | † Μαρια ἡ. | Ιακ.] om. του. | ‡ Ιωση ℵ*: Ιωσητος ℵ^{ca}. ‖ 41. lin. 1—6. lege 'αἱ Bℵ. 33. *c.d.ff.k.* Syr. Pst. Memph. Arm. Æth.: και ACLΔ. Vulg. *l.* Goth.: αἱ και D*Gr.* X. rel. Syr. Hcl. | και δυηκ. αυτῳ. ‖ 42. †† προσαβ. Bℵ. ‖ 43. ελθ. | om. ὁς.

pp. 212, 213. Mar. xv. 43—xvi. 8.

xv. 43. τον ante Πιλ. ‖ 44. εθαυμαζ. | †† παλαι. ‖ 45. πτωμα. ‖ 46. σινδ.] om. και. | εθηκ. | ‡ μνηματι Bℵ. | lege

προσεκυλισεν. | λιθον] add. μεγαν. || 47. om. Μαγδαληνη . . . (xvi. 1.) Μαρια ἡ ℵ*: hab. ℵca. | Μαρια ἡ 2° ℵca. | τεθειται ℵca. ||| xvi. 1. Μαρ. 1°] praem. ἡ Bℵca. | †† om. του ℵ*: † hab. ℵca. || 2. †† τῃ μιᾳ. | † των σαβ. | ‡ μνημα ℵ*: μνημειον ℵca. || 3. †† εκ. || 4. om. ὁτι. | ανακεκυλισμενον. || 5. † εισελθ. || 6. τον Ναζ. ℵc: om. ℵ*. || 7. αλλα Bℵ. | om. και. || 8. om. ταχυ. | γαρ post ειχεν. | lin. 14. lege 'Post ver. 8.'

pp. 214, 215. Mar. xvi. 9—19.

p. 214. Col. 2, lin. 6. Post 'Hierosolymitanus' adde 'vel Severus Antiochenus' (dele 'Severus . . . Nyss.' infra). | lin. 11—20 ita lege. 'Victor Antiochenus dicit Ἐπειδὴ δὲ ἔν τισι τῶν ἀντιγράφων πρόσκειται . . . Ἀναστὰς δὲ κ.τ.λ., δοκεῖ δὲ τοῦτο διαφωνεῖν τῷ ὑπὸ Ματθαίου εἰρημένῳ, ἐροῦμεν ὡς δυνατὸν ἦν εἰπεῖν ὅτι νενόθευται τὸ παρὰ Μάρκῳ τελευταῖον ἔν τισι φερόμενον· πλὴν ἵνα μὴ δόξωμεν ἐπὶ τὸ ἕτοιμον πεφυγέναι, οὕτως ἀναγνωσόμεθα Ἀναστὰς δέ, καὶ ὑποστίξαντες κ.τ.λ. (Cramer Cat. p. 444; coll. Matthæi N. T. Gr. ii. 269). Ad calcem Victoris commentarii in quibusdam codd. subjicitur incerti auctoris scholion: Εἰ δὲ καὶ τὸ Ἀναστὰς δὲ κ.τ.λ. καὶ τὰ ἐπιφερόμενα παρὰ πλείστοις ἀντιγράφοις οὐ κεῖνται ἐν τῷ παρόντι εὐαγγελίῳ, ὡς νόθα γὰρ ἐνόμισάν τινες εἶναι, ἀλλ' ἡμεῖς ἐξ ἀκριβῶν ἀντιγράφων ἐν πλείστοις εὑρόντες αὐτὰ καὶ κατὰ τὸ Παλαιστιναῖον εὐαγγέλιον, ὡς ἔχει ἡ ἀλήθεια Μάρκου, συντεθείκαμεν κ.τ.λ. (Cramer p. 447; coll. Matthæi l. c.)'. | lin. 34. vv. 9—20 habent *n.q.* (*i.e.* codd. Latini Sangallensis et Monacensis). | lin. 35. lege 'Syr. Hier. (semel; hab. vv. 2—8 bis: item fragm. Petrop. antiq. post medium ver. 8 deficit)'. | col. 3. lin. 9. lege 'finis'. | lin. 20. lege 'et (? eis) qui'. | lin. 33. post 'aeternam' adde 'Similia in Memph. cod. Bodl. mg. leguntur'. || xvi. 9. om. πρωτον Syr. Hier. Memph. || 12. om. περιπατουσιν Syr. Hier. Cf. Memph. || 14. lin. 17. lege 'et maxime'. || 15. ἁπαντα] lege 'om. D*Gr.* Syr. Hier. (Memph.)'. || 18. om. εν τ. χερσιν (hab. και) Syr. Hier. || 19. ουν] autem Syr. Hier. | Ιησους Syr. Hier.

pp. 216. Mar. xvi. 19, 20.

xvi. 20. ad fin. ante αμην adde 'in saeculum saeculorum omnium. Memph.' | αμην om. Syr. Hier.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

p. 217. Luc. i. 1—7.

Inscr. ΚΑΤΑ ΛΟΥΚΑΝ ℵ: ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ Ξ. ||| 2. καθως ℵΞ. *Orig.* Gall. xiv. 2. 84. | παρεδοσαν ℵΞ. *Orig.* Gall. | γενομενοι ℵΞ. *Orig.* Gall. || 4. επιγνως ℵcaΞ: -γνοις ℵ*. || 5. βασ.] om. του ℵΞ. | γυν.] om. ἡ ℵΞ. | αυτῳ ℵΞ. | Ελισαβετ Ξ ubique (hiat i. 13, 24), ℵ hic et in ver. 57, alibi Ελεισ. || 6. εναντιον ℵ: ενωπιον Ξ. || 7. † ην ἡ Ελ. ℵΞ.

pp. 218, 219. Luc. i. 8—28.

i. 8. † εναντι Ξ: †† εναντιον ℵ. || 9. κυριου ℵΞ: θεου Syr. Hier. || 10. ην του λ. ℵ (hiat Ξ ad ver. 18). || 13. διοτι. | σου (post υἱον) scribebat (?) ℵ*. || 14. γενεσει ℵ: γεννησει *Orig.* Gall. xiv. 2. 84. || 15. †† om. του. || 17. προελ. B*ℵ: ‡ προσελ. B². | † Ἠλιου B³: †† Ἠλεια B*ℵ. | κυρ.] om. τῳ. || 20. πληρωθ. ℵ: πλησθησ. Ξ. || 21. † αυτ. εν τῳ ν. ℵWc: †† εν τ. ν. αυτ. Ξ. || 22. εδυν. ℵ: ηδυν. WcΞ. || 25. κυρ.] om. ὁ ℵ (hiat Ξ ad ανδρι ver. 27): hab. Wc. | ονειδ.] om. το B*ℵ: hab. B³ (vix jam B²). | non hab. απ' εμου B. || 26. απο. | τ. Γαλ. ℵc: της Ιουδαιας ℵ*. | † Ναζαρετ Bℵ. || 27. εμνηστ. ℵ* et cb: μεμνηστευμενην ℵcaWc. | add. και πατριας ℵWc: om. Ξ.

pp. 220, 221. Luc. i. 28—48.

i. 28. ὁ αγγ. post αυτην ℵ: †† om. Ξ. | †† om. ευλ. συ εν γυν. ℵWc (hiat Ξ); neque add. *Petr. Al.* Routh. iv. 47. || 29. hab. ἡ δε Bℵ: om. ιδουσα ℵ. Syr. Hier.: hab. Wc. | επι τῳ λογ. διεταρ. ℵ. Theb. || 34. Μαριαμ ℵ (hiat Ξ). | τουτο] om. μοι ℵ: hab. B³. || 35. om. εκ σου ℵ (hiat Ξ). Theb. *Iren.* 293 (vdtr). *Cyp.* 289 (dele supra). || 36. ‡ συγγενις Bℵ: συγγενης Ξ. | † συνειληφεν ℵΞ. | γηρει ℵΞ. || 37. παρα του θ. ℵ*Ξ: π. τῳ θ. ℵca. || 38. Μαριαμ ℵΞ. || 39. αναστ. δε ℵΞ. | επορευετο ℵ: -θη Ξ. Latt. || 41. τον ασπ. της Μαρ. ἡ Ελ. ℵΞ. | το βρεφ.] praem. εν αγαλλ. ℵ*: om. ℵcΞ. || 42. ανεφων. Ξ: ‡ ανεβο. ℵ. | † κραυγῃ Ξ: †† φωνῃ ℵ. || 43. ‡ εμε ℵ*: με ℵcaΞ. || 44. εν αγαλλ. το βρ. ℵΞ: τ. β. εν αγ. *Orig.* Gall. xiv. 2. 87. || 46. Μαριαμ ℵΞ.

pp. 222, 223. Luc. i. 48—74.

i. 49. μεγαλα ℵ* et cb: μεγαλια ℵcaΞ. | ονομα ℵcaΞ: ελεος ℵ*. || 50. εις γενεας Ξ: εις γενεαν ℵ. | και γενεας Ξ: και γενεαν ℵ. || 51. διανοιᾳ ℵ* et cb Ξ: -νοιας ℵca. || 55. εις τον αι. ℵΞ. || 56. ὡς ℵΞ. || 59. τῃ ἡμ. τῃ ογ. ℵΞ. || 60. om. το ον. αυτ. ℵΞ: add. Syr. Hier. | Ιωαννης B *hic* [vid. ad Act. iii. 4] ℵΞ. || 61. ειπαν ℵΞ. | εκ της συγγ. ℵΞ. || 62. το τι αν ℵ: ὁτι αν Ξ. | αυτο ℵ: αυτον Ξ. || 63. † πινακιδιον ℵΞ. | Ιωαννης B *hic* ℵΞ. | ‡ το ante ον. ℵ: om. Ξ. || 64. παρ. και ἡ γλ. αυτ. ℵΞ. || 65. εγεν. δε ℵ*: και εγεν. ℵca Ξ. | διελαλ. ℵaΞ: δια (sic) ℵ*. | om. παντα ℵ*: ‡ hab. ℵaΞ. || 66. † ακουσαν. ℵΞ. | τῃ καρδιᾳ ℵ: ταις καρδιαις Ξ. | αυτων ℵΞ. | και γαρ ℵ (hiat Ξ ad ver. 76): om. γαρ Wc. || 67. επροφ. ℵ*: προεφ. ℵca. || 69. οικῳ] om. τῳ ℵ: hab. Wc. | παιδ.] om. του ℵ: praem. Wc. || 70. om. των ante απ. αιων. | αυτ. προφ. ℵ. *b.e.* *Eus.* D. E. (om. αυτ. *ff.*). || 74. των ante εχθ. om. ℵ: hab. Wc. | † om. ἡμων ℵWc.

pp. 224, 225. Luc. i. 75—ii. 13.

i. 75. † πασας τας ἡμ. | om. της ζ. || 76. συ δε ℵ: om. δε Wc. | ‡ ενωπ. ℵ: προ προσ. Wc. || 77. † αυτων ℵWc Ξ. || 78. †† επισκεψεται Bℵ*: † επεσκεψατο ℵcaWcΞ. ||| ii. 1. om. δε Ξ: hab. ℵ. | Αγουστου ℵ: Αυγουστου Ξ. | απογραφ.] praem. του Ξ. || 2. ‡ αὑτη ἡ απογραφη ℵca Ξ: αυτην απογραφην ℵ* ad

fin. periodi ("ν utramque jam prima manus vel potius A punctis et obelis notavit": *Tf.*). | εγεν. ante πρωτη ℵ*: post ℵca Ξ. | † Κυρηνιου ℵ: Κυρινιου vel Κυρηνου Ξ. || 3. ut textus ℵca: και επ. ἑκ. απ. (om. παντες) ℵ*. | † ἑαυτου ℵca Ξ: ἑαυτων ℵ*. || 4. †† Ναζαρεθ ℵ: † -ρετ ΒΞ. | εις πολιν ℵca Ξ: εις την πολιν ℵ*. || 5. απογραφ. ℵ*: απογραψ. ℵca. | εμνηστ. ℵ* et cb: μεμνηστ. ℵca. | hab. αυτῳ Β. | om. γυν. ℵ. Syr. Hier. | ενκυῳ. || 7. φατνῃ] om. τῃ. || 8. om. τ. νυκτος Ξ. || 9. †† om. ιδου. | κυρ. 2° ℵ*: θεου ℵca. | επελαμψεν αυτοις ℵ*. | φοβ. μεγ. || 10. εσται] εστιν ℵ*. || 12. † το. | και κειμ. ℵa: om. ℵ*. | φατνῃ] om. τῃ. || 13. †† ουρανιου B²ℵ.

pp. 226, 227. Luc. ii. 14—28.

Text. ii. 26. In margine dele [ ].

ii. 14. lin. 5, 20. dele *Greg. Thaum.* (spurium et sequioris aevi opus est). | † ευδοκιας ℵa: †† -κια B³ℵc. || 15. †† om. και οἱ ανθρ. | om. οἱ ante ποιμ. ℵ*: hab. ℵa. | ‡ ελαλ. | lin. 20. lege δη. | αλληλους] add. λεγοντες. || 16. ηλθον. | ανευρον ℵ*: -ραν ℵa: εὑραν ℵc(a?). || 17. εγνωρ. ℵ. (dele 'rel.'). || 19. Μαρια ℵ*: -ιαμ ℵca. | ταυτα. | αυτης ℵ*: ἑαυτ. ℵa(*?). || 20. ὑπεστ. || 21. αυτον 1°. | κληθεν] λεχθεν ℵ*. | αυτον ℵa (?) et c: -την ℵ*. || 22. επλησθ. ℵ*: επληρωθησαν ℵca. | hab. αἱ Β. | του. | Μωυσεως. || 23. νομῳ] om. τῳ. | διανοιγον ℵc: -γων ℵ*. || 24. τῳ νομ. | ‡ νοσσ. || 25. †† ανθρ. ην. | ῳ ον. αυτου ℵ* (om. ca). | Συμεων Β. | ευσεβ. ℵ*: ευλαβ. ℵca. | ην ἁγ. || 26. †† πριν η αν ℵca.: ἑως αν ℵ*. || 27. ιν ℵc: om. ℵ*. || 28. και αυτος ℵa: και αυ. δε ℵ*.

pp. 228, 229. Luc. ii. 28—44.

ii. 28. †† om. αυτου. || 33. ὁ πατ. αυτ. και ἡ μητ. ℵa: ‡ add. αυτου post μητ. ℵ*. || 34. εις σημ. ℵc: om. εις ℵ*. || 35. † δε ℵ: †† om. Ξ. | om. αν Ξ. | διαλογ.] add. πονηροι ℵ*. || 36. και αυτ. ℵca: om. και ℵ* et cb. | ζησασα ℵa: χηρευσασα ℵ* (vdtr). | μετα ανδ. ετη ἑπ. Bℵ (του et αυτης add. B³). || 37. ἑως ℵ*: ὡς ℵca. | ογδοηκ.] ἑβδομηκοντα ℵ*. | αφιστ.] add. εκ (non απο) ℵ* et cb: om. ℵca. || 38. και αυτη. | τῃ post αυτῃ Β. | θεῳ. | om. εν ante 'Ιερ. || 39. ετελεσεν ℵ*: -σαν ℵca. | παντα. | τα κατα] ‡ om. τα. | (††) επεστρεψεν ℵ*: † ὑπεστρεψαν ℵca. | την Γαλ. ℵca: om. την ℵ*. | πολ. ℵ*: praem. την ℵca. | ἑαυτ. | †† Ναζαρετ (B³ nunc Tisch.) ℵ. || 40. om. πνευματι. | †† σοφιας ℵ*: † σοφιᾳ ℵc. || 41. ετος ℵa: εθος ℵ*. || 42. αναβαιν. (praem. και ℵ*) αυτων. | †† om. εις 'Ιερ. || 43. ις] om. ℵ*. | ὁ παις post ις ℵca. | εγνωσαν οἱ γον. || 44. ειν. εν τῃ συνοδ. | συγγενευσιν B*: -νεσιν B³ (et ²).

pp. 230, 231. Luc. ii. 44—iii. 7.

ii. 44. om. και τοις γν. ℵ*: hab. ℵca. || 45. om. αυτον. | αναζητ. ℵc: ζητ. ℵ*. || 46. μετα. | εν μεσῳ. || 48. ειπ. πρ. αυτ. ἡ μητ. αυτ. | καγω. | ‡ ζητ. ℵ*. 69: εζητ. ℵca. || 49. ζητ. ℵ*. *b*. Syr. Crt. Memph.: εζητ. ℵca. | ειν. με ℵ. *Orig.* Gall. 89. || 51. και ηλθεν. | †† Ναζαρετ. | και ἡ. | παντα τα ῥημ. | † ταυτα ℵca: †† om. ℵ*. Syr. Hier. | εν τῃ] praem. συμβαλλουσα ℵca: om. ℵ*. | αυτης ℵ*: ἑαυτης ℵca. || 52. ις] praem. ὁ ℵ*: non ℵca. | προεκ.] add. εν τῃ. | †† σοφ. και ἡλικ. | παρα θεῳ ℵc: θεου (om. παρα) ℵ*. |||| iii. 1. δε ℵ* et cb: om. ℵca. | ἡγεμ.] βασιλειας B marg. (vid. in Matt. xiii. 52). | της Ιουδ. ℵca: om. ℵ*. | της Γαλ. 'Ηρωδ. | om. Ιτυραιας . . . Αυσανιου ℵ*: hab. ℵa. | Ιτουραιας] ορεινης B marg. (vid. in Matt. xiii. 52). | και Τετραχωνιτιδος ℵa: και Τραχ. ℵc. | Αβιληνης. | τετρααρχ. ℵ*: -ραρχ. ℵca. || 2. θεου *Orig.* Gall. 90, 92. | επι ℵ. *Orig.* Gall. 90: προς *Orig.* Gall. 92. | αρχιερεως. | Καιαφα. | Ζαχ.] om. του. || 3. πασαν] add. την. || 4. βιβλῳ. | om. λεγοντος. | κυρ.] om. του. || 5. ‡ ευθειαν. | τροχιαι ℵ*.

pp. 232, 233. Luc. iii. 7—18.

iii. 7. ελεγεν ℵca: -γον ℵ*. || 8. † καρπ. αξ. || 10. ποιησωμεν. || 11. ελεγεν. || 12. βαπτισθ.] om. ὑπ' αυτου. | ειπον. | ποιησωμεν. || 13. om. ειπεν πρ. αυτ. ℵ*: hab. ℵc. | μηδεν. || 14. επηρωτων. | τι ποιησ. ante και ἡμ. | †† ποιησωμεν Bℵ. | πρ. αυτ. | μηδε ℵca: μηδενα ℵ*. || 16. αυτων ℵ*: ἑαυτων ℵa. | †† απεκριν. λεγ. πασ. (πασ. λεγ. ℵc) ὁ Ιωαν. | om. εις μετανοιαν. | αυτος ℵa: om. ℵ*. || 17. † και διακαθαριει ℵa (dele 'Iren. . . . 17') †† διακαθαραι ℵ*. *Ptolem. ap. Iren. Int.* 17 (? Gr. διακαθαριει sine και cod. Ven.). *Iren.* 231. | ‡ συναγαγειν ℵ*: συναξαι ℵa: συναξει ℵca. | hab. την *Ptol. ap. Iren.* 17 (dele '*Iren.*'). | om. αυτου ℵa vel ca. *Iren.* 231, (273): hab. ℵ* et ca vel cb. *Ptol.* | κατακαυσει ℵa: κατασβεσει ℵ*.

pp. 234, 235. Luc. iii. 19—28.

iii. 19. τετρααρχης ℵ*: -ραρχης ℵca. | om. Φιλ. ℵ. Syr. Hier. Theb. | και ℵca: om. ℵ*. | ὡν εποι. κ.τ.λ.] των πον. ὡν εποι. ὁ 'Ηρωδ. ℵ*. *a.b.c.f.ff².g*$^{1.2}$. || 20. hab. και 1° B. | † και κατεκλ. ℵca: †† om. και ℵ*. | φυλ.] om. τῃ. || 21. ἁπαντα] παντα. || 22. ὡς. | om. λεγ. | ευδοκ. || 23. και αυτος ην ις. | αρχ. ὡσει ετ. τρ. | ων υἱ. ὡς ενομ. | Ιωσηφ] om. του Bℵ. | τ. Ηλει. || 24. Μαθθαθ. | Λευει] ex Ηλει (vel fortasse Ηλειει) restitutum Λευει a B² vel *. | hab. του Μελχει B. | Ιανναι. || 25. Ματταθ. || 26. † Ματταθ. Bℵ. | Σεμεειν. | Ιωσηχ. | Ιωδα. || 27. Ιωναν ℵ*: Ιωαναν ℵa et c. Theb. | Ζοροβαβελ. | Νηρει. || 28. Μελχει.

pp. 236, 237. Luc. iii. 28—iv. 4.

iii. 28. Αδδει. | Κωσα ℵ*: -σαμ. ℵca. | Ελμαδαμ. || 29. Ιησου. | Ελιαζερ ℵ*. *e*. | Ιωριμ. | Μαθθααθ ℵ*: -θθαθ ℵca: -θθατ B. | Λευει. || 30. Συμ. Bℵ. | Ιωναμ ℵ. Theb. || 31. Μεννα. | Ματταθα. | Ναθαμ ℵ*: -θαν ℵca (vel ante). || 32. Ιωβηλ Bℵ*: -βηδ ℵca. Theb. | Βοος ℵca (Βαλλς v. Βαλς ℵ*). | †† Σαλα ℵ*. Theb.: † Σαλμων ℵca. || 33. τ. Αμιναδαβ ℵa: τ. Αδαμ τ. Αδμιν ℵ*: τ. Αδμειν B. | †† Αρνει. | † Εσρωμ. || 34. Αβρααμ B. | Θαρα ℵ*: Θαρρα ℵca. || 35. Σερουχ. | Φαλεκ. || 36. †† Καιναμ. || 37. Μαθουσαλα. | Ιαρετ B*ℵ: -ρεδ B². | Μελελεηλ ℵ*: Μαλ- ℵca. | Καιναμ. |||| iv. 1. πληρ. πν. ἁγ. ℵ: πν. ἁγ. πλ. Wb. | εν τῃ ερ. ℵ: εις την ερ. Wb. || 2. μ' ℵ: τεσσαρ. Wb. | hab. και ουκ εφ. ουδ. B. | ουδε επιεν Wb. | om. ὑστερον ℵ: hab. Wb. || 3. ειπ. δε ℵ: και ειπ. Wb. || 4. πρ. αυτ. ὁ ις ℵ: ις πρ. αυτ. Wb. | om. λεγ. ℵ: hab. Wb. | ὁ ανθ. ℵWb. | †† om. αλλ' ε. π. ῥη. θ. ℵ: † hab. Wb.

pp. 238, 239. Luc. iv. 5—18.

iv. 5. αυτον] sine add. ℵ: add. εις ορ. ὑψ. ℵa: add. ὁ διαβ. εις ορ. ὑψ. Wb. || 6. ἁπασαν] πασαν. | ‡ ῳ εαν ℵWb. | διδωμι ℵc: δωσω ℵ*. || 7. προσκ.] add. μοι ℵ*. | εμου ℵ* Wb: μου ℵca. | πασα ℵWb. || 8. ‡ ὁ ις ειπ. αυτ. ℵ: † αυτ. ειπ. ὁ ις Wb. | om. ὑπ. απ. μ. Σ. ℵ: hab. Wb: om. γαρ ℵ: hab. Wb. | κυρ. τ. θ. σου προσκ. ℵWb. || 9. † ηγαγ. δε ℵ: †† και ηγαγ. Wb. | †† om. αυτ. (post εστησ.). | υἱ.] om. ὁ. || 10. om. γαρ ℵ*. || 11. ὁτι ℵWb. || 12. † ειπ. αυτ. ὁ ις ℵWb. | om. ὁτι ℵa: hab. ℵ* et c. || 14. ὁ ις ℵ: om. ὁ Wb. | περιχ.] χωρας. || 16. Ναζ.]

praem. την W^b: om. ℵ. | ‡ Ναζαρα B ('certissimum) ℵ. | ανατεθρ. ℵ: τεθραμμ. W^b. ‖ 17. βιβλ. του προφ. Ισ. ℵ: β. Ισ. του πρ. W^b. | αναπτ. ℵW^b: ανοιξ. Goth. (dele infra). | τον τοπ. W^b: om. τον ℵ. ‖ 18. εἱνεκεν ℵW^b: ἑνεκεν *Orig.* Gall. 59. | ευαγγελισ. ℵW^b. *Orig.* Gall. | om. ιασ. τους συντ. την κ. ℵ. *Orig.* Gall.: hab. W^b.

pp. 240, 241. Luc. iv. 19—35.

iv. 20. † οἱ οφθ. εν τῃ συν. ησαν. ‖ 22. ουχι. | †† υἱ. εσ. Ιω. οὑτ. BN. | †† om. ὁ BN. ‖ 23. εις την BN. | Καφαρν. ‖ 24. ἑαυτου. ‖ 25. ὁτι. | ‡ επι. ‖ 26. † Σαρεπτα. | Σιδωνιας. ‖ 27. εν τῳ Ισ. ante επι Ελ. του πρ. | Ελισαιου. | εκαθαρ. | Ναιμαν BN. ‖ 29. αυτον 1° ℵ^ca: om. ℵ*. | ἑως] om. της. | ῳκοδομητο αυτ. | ὡστε. | κατακρημνισαι BN. ‖ 31. Καφαρν. ‖ 34. †† om. λεγων. | εα. ‖ 35. † απ' post εξελθε. | εις το μ.

pp. 242, 243. Luc. iv. 36—v. 5.

iv. 36. εξερχ. ℵ* et ^c: ὑπακουουσιν αυτῳ ℵ^a. ‖ 38. απο. | πενθ. δε] om. ἡ. ‖ 39. † παραχρ. δε. | αφηκ. αυτην] add. ὁ πυρετος ℵ. e. ‖ 40. † παντες. | †† επιθεις. | ‡ επιθ. ante τας χ. | †† εθεραπευσεν. ‖ 41. †† εξηρχοντο. | om. απο. | κραζοντων ℵ*: †-ντα ℵ^ca. | om. ὁ χς ℵ. Syr.Hier.Lond. Theb. ‖ 42. om. τοπον ℵ*: hab. ℵ^a. | επεζ. ‖ 43. † με δει. | την βασιλ. ℵ^a: το ευαγγελιον ℵ*. | † επι τουτο. | απεσταλην. ‖ 44. † εις τας συν. | †† της Ιουδαιας. ‖ v. 1. τον οχλον επικεισθαι αυτῳ ℵ^ca: συναχθηναι τον οχλ. ℵ*. | † και ακου. | om. λιμνην ℵ*. | Γενησαρετ. *Orig.* Mai. Cl. Auct. x. 474. ‖ 2. om. δυο ℵ*: hab. ℵ^ca. | † πλοια. | ‡ ἁλεεις ℵ*: ἁλειεις ℵ^ca. | † απ' αυτ. (om. απ' ℵ*: hab. ℵ^ca) ante αποβ. | ‡ επλυναν ℵ: -νον B (πλυν * vel ² sup. ras. ejusdem spatii). | τα δικτυα. ‖ 3. Σιμ.] om. του. | επαναγαγειν. | †† καθ. δε. | εν τῳ πλ. εδιδ. ‖ 5. Σιμ.] post ειπ. ℵ*: ante ℵ^ca: om. ὁ ℵ. | ‡ om. αυτῳ.

pp. 244, 245. Luc. v. 5—18.

v. 5. ὁλης] om. της. | † τα δικτυα ℵ. Syr.Hier. ‖ 6. πληθ. ιχθ. | διερρησσετο ℵ: διερησσετο BL. | † τα δικτ. ‖ 7. κατενευσαν ℵ^ca: -σεν ℵ*. | μετοχοις (ita lege)] om. τοις. | του. | συλλαβ. ℵ^a et ^c: συλλαμβανεσθαι ℵ*. | κ. ηλθαν κ. | επλησαν B. | αμφοτερα ℵ^a: -ροι ℵ* (vdtr). ‖ 8. ιυ] om. του. | κυρ. ℵ^ca: om. ℵ*. ‖ 9. αυτον] αυτους. | ᾑ ℵ: ὡν B. ‖ 10. και Ιακωβος κ. Ιωαννης υἱοι Ζεβ. ℵ. *a.b.c.ff^2.l.* | † ὁ ις. ‖ 11. παντα. ‖ 12. †† ιδων δε. ‖ 13. λεγων. ‖ 14. om. δειξ. σεαυτ. τῳ ἱερ. και ℵ*: hab. ℵ^a. | Μωυ. ‖ 15. περι αυτ. ℵ^a: om. περι ℵ*. | θεραπευ.] sine add. ‖ 17. Φαρ.] om. οἱ. | οἱ ησαν ℵ^a: om. οἱ ℵ*. | πασης] om. της. | εληλ. | †† αυτον. ‖ 18. εφεροντες B* (corr. ²).

pp. 246, 247. Luc. v. 18—32.

v. 18. ανθρ. ante επι κλ. | θειναι] non add. αυτον. ‖ 19. ποιας] om. δια. | του ιυ. ‖ 20. om. ὁ ις. | ειπεν] sine add. | σου αἱ αμ. ‖ 21. ‡ αφ. ἁμαρτ. ‖ 22. † αποκρ. ‖ 23. ειπεν utroque loco B. | σου αἱ ἁμ. | εγειρε. ‖ 24. εξουσ. εχ.] ‡ ante ὁ υἱος. | παραλυτ. | εγειρε. | αρον. | πορευου] praem. και. ‖ 25. αυτων] αυτου. | εφ' ὁ. ‖ 27. και μετα ταυτα. | Λευειν. | λεγει. ‖ 28. καταλιπων. | ἁπαντας ℵ*: -ντα ℵ^c. | ‡ ηκολουθησεν. ‖ 29. Λευεις] om. ὁ. | om. αυτῳ. | τῳ οικῳ. | πολ. τελ. | και αλλων ℵ^ca: om. ℵ*. | μετ' αυτου B*: μετ' αυτων B². ‖ 30. εγογγυζαν B. | οἱ Φαρ. και οἱ γρ. αυτων] †† om. αυτων. | των ante τελ. | και ἁμαρτ. ‖ 31. αλλ'. ‖ 32. ἁμαρτωλ.] ασεβεις ℵ*.

pp. 248, 249. Luc. v. 33—vi. 5.

v. 33. ειπον ℵ: -παν B. | †† om. διατι ℵ^a vel ^ca: † hab. ℵ^? et ^c(^cb?). ‖ 34. ὁ δε ις. | μη δυνανται οἱ υἱοι ℵ*: μη δυνασθε τους υἱ. ℵ^ca. | † ποιησαι ℵ^ca: †† om. ℵ*. | † νηστευσαι ℵ^ca: †† νηστευειν ℵ*. ‖ 35. και ὁταν] om. και. | τοτε] praem. και. ‖ 36. om. δε και ℵ*: hab. ℵ^c. | πρ. αυτ. παρ. ℵ*: παρ. πρ. αυτ. ℵ^ca. | επιβλ. απο. | σχισας ante επιβαλλ. | om. και (ante το καιν.) ℵ*. Memph. | † σχισει. | † συμφωνησει. | το επιβλ. BN. ‖ 37. ῥηξει. | ὁ οιν. ὁ νε.] om. ὁ νεος. ‖ 38. αλλα. | βαλλουσιν ℵ*: βλητ. ℵ^a. | †† om. και αμφ. τηρ. ℵ. Syr.Hier.Lond. Theb. ‖ 39. om. και ℵ^ca. | θελει] † om. ευθεως ℵ. Syr.Hier.Lond. | † χρηστος. ‖ vi. 1. lin. 5. lege 'secundo a primo *f.*' | † om. δευτ. ℵ. Syr.Hier. | δια] om. των ℵ*: hab. ℵ^ca. | (††) σταχ. (om. τους) και ησθ. | χερ.] om. αυτων. ‖ 2. ειπον] sine add. | ουκ] ουχ ℵ*. | ‡ ποιειν. | om. εν. ‖ 3. ‡ ὁ ις πρ. αυτ. ειπεν. | ὁτε. | † om. οντες. ‖ 4. † ὡς ℵ*: πως ℵ^ca. | om. λαβων. | εδωκεν] add. και. ‖ 5. †† om. ὁτι ℵ*. Syr.Hier.: † hab. ℵ^ca.

pp. 250, 251. Luc. vi. 5—16.

vi. 5. ὁ υἱ. του ανθρ.] ‡ post του σαβ. ℵ. Syr.Hier. | om. και ℵ. Syr.Hier. vdtr. ‖ 6. εν] om. και. | εκει post ανθρ. ‖ 7. παρετηρουν. | αυτον. | θεραπευει. | † κατηγορειν ℵ*: †† κατηγοριαν ℵ^ca. | add. κατ' ℵ^ca: non ℵ*. ‖ 8. ειπεν δε. | τῳ ανδρι. | τῳ 2°] add. την. | εγειρε. | και αναστ. ‖ 9. δε. | ὁ ις. | επερωτω. | ει. | τῳ σαββ. | απολ. ‖ 10. τῳ ανθρ. | εξετεινεν. | om. οὑτως. | απεκατεστη ℵ*: απεκατεσταθη ℵ^ca. | om. ὑγ. | †† om. ὡς ἡ αλλη. ‖ 11. ποιησειεν. ‖ 12. εξελθειν αυτον. | εν] επι ℵ*. ‖ 14. † και Ιακ. | † και Φιλ. | om. και Βαρθ. ℵ*. ‖ 15. † και Μα. | Μαθθ. | Ιακ.] praem. και. | Αλφ.] om. τον του. ‖ 16. † και Ιου. Ιακ. | filium Jacobi Theb. | Ισκαριωθ ℵ*: Ισκαριωτην ℵ^ca. | ὁς και] †† om. και.

pp. 252, 253. Luc. vi. 16—30.

vi. 17. ‡ πολυς ℵ. Syr.Hier. | om. του λ. ℵ*. | add. (post Ἱερ.) και Πειραιας ℵ*. ‖ 18. ενοχλ. | απο. | εθερ.] om. και. ‖ 19. † εζητουν. ‖ 20. om. τῳ πν. ℵ* et ^cb: hab. ℵ^ca. ‖ 21. χορτασθησονται ℵ* et ^cb: -θησεσθε ℵ^ca. ‖ 22. ἑνεκα ℵQ. ‖ 23. χαρητε ℵQ. | τῳ ουρ. | ‡ κατα ταυτα. ‖ 25. † νυν. | ουαι 2°] om. ὑμιν ℵ. lege '(et qui *Iren.* 202)'. ‖ 26. om. ὑμιν. | ‡ ὑμας post ειπ. | παντες post οἱ ανθρωποι ℵ. Memph. *Iren.* (dele supra). | ‡ κατα ταυτα ℵ*: κατα τα αυτα ℵ^a. | τοις ψευδ. ℵ^a et ^ca (^cb?): τοις προφ. ℵ^a vel ^c. | οἱ πατ. αυτων. ‖ 27. αλλα. ‖ 28. ὑμας (post καταρ.)] om. και. | †† περι. ‖ 29. εις την ℵ*: επι την ℵ^ca: add. δεξιαν ℵ*. ‖ 30. †† om. δε. | †† om. τῳ.

pp. 254, 255. Luc. vi. 30—43.

vi. 31. † και ὑμεις. ‖ 32. om. οἱ R. ‖ 33. εαν] †† praem. γαρ ℵ*: † om. ℵ^ca. | αγαθοποιητε. | †† om. γαρ ℵ: † hab. R. ‖ 33, 34. om. οἱ ἁμ.—εστιν και R. ‖ 34. (††) δανισητε B(ℵ)Ξ. | † λαβ. | †† om. γαρ. | ἁμαρτ.] om. οἱ ℵ (? R). ‖ 35. μηδενα ℵ. Syr.Pst. Hcl.Hier.: μηδεν R. | απελπ. ℵR. | εν τοις ουρ. ℵ^a. | ὑψ.] om. του. ‖ 36. om. ουν. | †† om. και ℵ: † hab. R. | ὁ ουρανιος ℵ^a. om. ℵ* et ^ca. ‖ 37. και ου 1°. | κριθ.] †† add. και. | † καταδικαζετε. | † καταδικασθητε. ‖ 38. πεπιασμενον ℵ*. | σεσαλ.] om. και. | ὑπερεκχ.] om. και. | ὑπερεκχυνν. BN. | ᾡ γαρ μετρῳ ℵ: ᾡ μετρῳ lege 'Rom. p. 28'. | αντιμ. B² (vdtr) R. ‖ 39. δε και. | ουχι] ουκ. | ‡ πεσουντ. ‖ 40. διδασκ.] om. αυτου. | πας] om. ℵ. *b.* | εστω. ‖ 42. †† om. η. | πως] πως δε. | † εκβ. post διαβλ.

pp. 256, 257. Luc. vi. 43—vii. 7.

vi. 43. *ουδε*] † add. *παλιν*. ‖ 44. *βατου* ℵ¹: *βαατου* ℵ*. | *σταφ. τρυγ*. ‖ 45. †† om. *αυτου*. | om. *ανθρ*. ℵ*: hab. ℵᶜᵃ. | om. *θησ. της κ. αυτ*. | *περισσ*.] om. *του* et *της*. | *αυτου*. | *λαλει* post *αυτου*. ‖ 46. *ά*. ‖ 47. *των λογων*. | *μου* et ante et post *των λογ*. ℵ*. ‖ 48. *πλημμυρης*. | *προσερηξ*. ℵ*: *προσερρηξ*. ℵᶜᵃ. | *δια το καλ. οικοδομησθαι* (sic, ‡) *αυτην*. ‖ 49. *οικοδομησαντι*. | *προσερρηξ*. | *ευθυς*. | *συνεπ*. ‖‖ vii. 1. † *επειδη* B: †† *επει δε* ℵ. | om. *παντα* ℵ*: hab. ℵᶜᵃ. | *Καφαρν*. ‖ 2. om. *κακως εχων* ℵ*. ‖ 3. *όπως*] add. *αυτος*. ‖ 4. *ηρωτων*. | *λεγ*.] om. *αυτῳ*. | *παρεξῃ*. ‖ 5. *ῳκοδ*. ‖ 6. om. *απο*. | ‡ om. *πρ. αυτ*. ℵ*: hab. ℵᵃ. | *φιλ*. ante *ὁ ἑκατ*. | *ὁ ἑκατ*. B. | *ἑκατονταρχος*. | om. *αυτῳ* ℵ*: hab. ℵᶜᵃ. | † *ἱκ. ειμ*. | *μου. ὑπ. τ. στ*. ‖ 7. *αλλ'*.

pp. 258, 259. Luc. vii. 7—22.

vii. 7. †† *ιαθησ*. ‖ 9. *ὁ ις* post *ταυτα*. | *ὑμιν*] om. *ὁτι*. | *ουδε*. ‖ 10. *εις τον οικ*. ante *οἱ πεμ*. Bℵ. Syr.Hier.(3 codd.). | ei B. | † om. *ασθ*. ‖ 11. †† *τῃ ἑξ*. ℵ*: † *τῳ ἑξ*. ℵᶜᵃ. | †† *επορευθη*. | *καλουμ*. ℵᶜ: om. ℵ*. | † *αυτῳ*. | † om. *ἱκ*. ℵΞ. ‖ 12. lin. 1, 2. *ηγγιζεν* D. | *τεθν*. | *υἱος* post *μον*. | † *αὑτη ην*. | † *ην* ante *συν αυτῃ*. ‖ 13. *επ' αυτην*. ‖ 15. *ανεκαθισεν*. ‖ 16. ‡ *ἀπ*. | *ηγερ*. ‖ 17. om. *περι αυτ*. ℵ*: hab. ℵᵃ. | *εν πασῃ*] †† om. *εν*. ‖ 18. *Ιωανει* B. ‖ 19. ‡ *ιν*. | † *ἑτερ*. ‖ 20. om. *οἱ ανδρ*. ℵ*: hab. ℵᵃ. | *ειπαν*. | ‡ *απεστειλεν*. | †† *ἑτερ*. ‖ 21. † *εκεινῃ* | † om. *δε*. | *ὡρᾳ* ℵᶜᵃ: *ἡμ*. ℵ*. | *και πν. ακαθαρτων* ℵ. *b. l.* | *βλεπ*.] om. *το* ℵ*: hab. ℵᵃ. ‖ 22. om. *ὁ ις*.

pp. 260, 261. Luc. vii. 22—36.

vii. 22. †† om. *ὁτι*. | *κωφ*.] †† praem. *και*. | *πτωχ*.] praem. *και*. ‖ 23. *αν*. ‖ 24. *προς τους οχλ*. ℵᶜᵃ: *τοις οχλοις* ℵ*. | *εξηλθατε*. | *σαλευομενον* B³ demum ut vdtr. ‖ 25. *εξηλθατε*. ‖ 26. *εξηλθατε* ℵ: *εξεληλυθατε* *Orig*. sic (dele 'Matt. ut vid.'). | *και*] dele *Orig*. iii. ‖ 27. *ιδου*] om. *εγω*. ‖ 28. ‡ *αμην λεγω* sine add. ℵΞ (dele infra). | †† om. *προφ*. | om. *του βαπτ*. ‖ 30. om. *εις ἑαυτ*. ‖ 31. om. *ειπε δε ὁ κυρ*. | *ουν*] *δε*. ‖ 32. ‡ *ἁ λεγει* ℵ*: *λεγοντα* ℵᶜᵃ. | *εθρην*.] om. *ὑμιν*. ‖ 33. ‡ *μη* ℵΞ. | *εσθ. αρτ*. | *εσθιων*. | *μηδε*. | *πιν. οιν*. ‖ 34. *φιλ*. ante *τελ*. ‖ 35. † *παντων* ante *των* ℵ*: †† om. ℵᶜᵃ. | *τεκνων*] *εργων*. ‖ 36. *τον οικον*.

pp. 262, 263. Luc. vii. 36—50.

Text. vii. 42. Dele punctum (,) ante *πλεῖον*.

vii. 36. *κατεκλιθη* ℵᶜᵃ: *κατεκειτο* ℵ*. ‖ 37. *ἡτις ην* post *γυν*. | *και* ante *επιγν*. | *κατακ*. ‖ 38. *οπ*. ante *παρα τους π. αυτ*. | *αυτου*. | *τοις δακ*. post *κλαι*. | ‡ *εξεμαξ*. ℵ*: *εξεμασσ*. ℵᶜᵃ. ‖ 39. *προφ*.] † om. *ὁ*. ‖ 40. *φησ*. post *ειπ*. ‖ 41. *χρεοφ*. Bℵ. ‖ 42. *εχοντ*.] add. *δε*. | † *αυτων* 2⁰. | om. *ειπε*. | *αυτον* post *αγαπ*. ℵ. Syr.Hier. bis. ‖ 43. *αποκρ. ὁ Σιμ. ειπ*.] †† om. *ὁ*, et add. *δε* ante *Σιμ*. ‖ 44. *μου επι τους ποδ*. | om. *της κεφ*. | *εξεμαξεν* B. ‖ 45. ‡ *διελειπεν*. ‖ 46. *μου τους π*. ‖ 47. *λεγω* ℵᶜ: *ειπον* ℵ*. | *αφεονται* ℵ*: *αφεωνται* ℵᶜᵃ. | ‡ *αυτης αἱ ἁμ*. | *αφιεται*] om. *και*. ‖ 48. *αφεωντ*. ℵᶜᵃ: *αφεοντ*. ℵ*. ‖ 49. *οὑτος* ante *εστ*.

pp. 264, 265. Luc. viii. 1—15.

viii. 1. *διωδ*.] *διωδευσεν*. ‖ 2. *πονηρ*.] *ακαθαρτων*. | *Μαρια*. ‖ 3. *αυτῳ*. | *εκ* Bℵ. | *αυτων* ℵ*: *αυταις* ℵᶜᵃ (et ᵃ?). ‖ 4. *συνιοντος* ℵᶜ: *συνοντος* ℵ*. ‖ 5. *αυτου*. | *ὁ μεν*. | *αυτο*. ‖ 6. *επεσεν*. | *την πετ*. | *δια* ℵᶜ (et ᵃ?): *και δια* ℵ*. ‖ 7. *συνφυ*. | *απεπνιξ*. ℵᶜᵃ: *επνιξ*. ℵ*. ‖ 8. *επεσεν* ℵᶜ: *εφυεν* ℵ*. | *εις*. | *φυεν*] *εφυεν* *και*. ‖ 9. om. *λεγοντες*. | *τις αὑτ. ειη ἡ. π*. ℵ: †† *τις αὑτ. ειη π*. B. ‖ 10. *ακουοντες ακου. και μη*. | *ακουωσιν*. ‖ 12. † *ακουσαντ*. ‖ 13. *της π*. ℵᶜᵃ: *την π*. ℵ*. | *τον λογ*.] add. *του θεου* ℵ*. (? *Orig*. iv. 14ᶜ). vid. ver. 15. | om. *και* ℵ*. | *οὑτοι*. ‖ 14. om. *πορευ. e.* (*Orig*. iv. 14ᶜ).

pp. 266, 267. Luc. viii. 15—27.

viii. 16. ‡ *αλλ'*. | *επι την λυχ*. | *τιθ*. | *ἱνα ... φως*. ‖ 17. *ὁ ου μη γνωσθῃ*. ‖ 18. *αν γαρ*. | *ὁς αν*. ‖ 19. *παρεγενοντο*. | *μητ*.] add. *αυτ*. ‖ 20. *απηγγ. δε*. | om. *λεγ*. | *ὁτι*. | *μητ*.] om. *σου*. | †† *ιδ. σε θελ*. ‖ 21. om. *του θεου*. | om. *αυτον*. ‖ 22. *εγεν. δε*. | *εν μιᾳ* ℵᵃ: om. *εν* ℵ*. | *και αυτ. ενεβη* ℵᵃ: om. *και αυτ*. ℵ*. ‖ 23. *εις την λιμ*. post *ανεμου*. ‖ 24. *επιστ. επιστ*. ℵ* et ᶜᵇ: *επιστ*. ℵᵃ vel ᶜᵃ. | † *διεγ*. | *και επαυσατο*. ‖ 25. om. *εστ*. | *οἱ δε φοβ*. | om. *προς αλλ*. | *και ὑπακ. αυτ*. | 26. *Γεργεσηνων*. | *αντιπερα*.

pp. 268, 269. Luc. viii. 27—37.

viii. 27. †† om. *αυτῳ* 2⁰. | † *ανηρ τις*. | †† *εχων* ℵ*: † *ὁς ειχ*. ℵᶜᵃ. | † *και χρονῳ ἱκ*. ℵ* et ᶜᵇ: †† *εκ χρονων ἱκ. και* ℵᶜᵃ. | † *ουκ ενεδυσατο ἱμ*. ℵ* et ᶜᵇ: †† *ἱμ. ουκ ενεδιδυσκετο* ℵᶜᵃ. | *εμενεν*. ‖ 28. *ανακρ*.] om. *και*. | *ιυ*. | lin. 12. lege viii. 29. ‖ 29. † *παρηγγελλεν*. | *εδεσμευ*. | *και διαρρ*.] om. *και* *. | *διαρρ*. | † *ὑπο*. | *του δαιμονιου*. ‖ 30. *ὁ ις* ℵᶜ: om. ℵ*. | ‡ om. *λεγων*. | *σοι ονομ. εστ*. | *λεγιων* ℵ*: *-γαιων* ℵᶜᵃ. | †† *εισηλθ. δ. π*. ℵ. Syr. Hier. ‖ 31. *και παρεκ*. | *παρεκαλουν*. | *επιταξῃ*. ‖ 32. †† *βοσκομενη* ℵ: † *-νων* *Orig*. Gall. 94. | *παρεκαλεσαν* ℵᶜᵃ: *παρεκαλουν* ℵ*. | om. *αυτοις* 2⁰ ℵ*. ‖ 33. *εισηλθον*. | *λιμνην*] *θαλασσαν* ℵ. *a.c.* | *απεπνιγη*. ‖ 34. *το γεγονος*. | *εφυγον*. | om. *απελθοντες*. ‖ 35. ‡ *ηλθον*. | ‡ *εὑρον*. | *εξηλθεν* ℵ*: *-θον* ℵᶜᵃ. | *του ιυ*. ‖ 36. *απηγγ. δε*] add. *λεγοντες*. | *αυτ*.] om. *και*. ‖ 37. *ηρωτησεν*. | *ἁπαν*] *παν*.

pp. 270, 271. Luc. viii. 37—49.

viii. 37. *Γεργεσηνων* ℵ* et ᶜᵇ: *Γαδαρηνων* ℵᶜᵃ. | *εις πλ*. | *ὑπεστρ*. ℵᶜ: *συνεστρ*. ℵᵃ: *επεστρ*. ℵ*. ‖ 38. ‡ *εδεετο* ℵ* et ᶜ: *εδειτο* ℵᵃ. | † *εξεληλ*. ante *τα δαιμ*. | om. *ὁ ις* ℵ. Syr.Hier. ‖ 39. *ὁσα σοι εποιησεν ὁ θεος*. ‖ 40. †† *εγεν. δε εν τῳ* ℵ* et ᶜᵇ: † *εν δε τῳ* ℵᶜᵃ. | †† *ὑποστρεφειν*. | *αυτον* ℵᵃ: *τον θεον* ℵ*. ‖ 41. †† *και αυτος*. | † hab. *του* ante *ιυ* ℵᶜᵃ: †† om. ℵ*. ‖ 42. om. *ην* ℵ*: hab. ℵᶜᵃ. | † *εν δε τῳ*. | † *ὑπαγ*. | *συνεπνιγον*. ‖ 43. † *ιατρ. ... βιον*. | *ιατροις*. | *βιον*] add. *ἑαυτης και* ℵ*: om. ℵᶜᵃ. | *ουκ ισχ. κ.τ.λ.* *Orig*. Gall. 95. | *ὑπ'* ℵ. *Orig*. Gall. ‖ 45. † *και οἱ συν αυτ*. | †† om. *και λεγεις τις ὁ ἁψ. μ*. ‖ 46. *ις*. | *εξελθ*. ‖ 47. *ιδουσα ... ηλθεν* ℵᵃ: om. ℵ*. | om. *δι' ἡν αιτ. ἡψ. αυτ*. | *απηγγ*.] *διηγγειλεν* et om. *αυτῳ*. ‖ 48. om. *ις*. | om. *αυτῃ* ℵ. *Fuld*. Theb. | om. *θαρσει* ℵ. *Orig*. Gall. | ‡ *θυγατερ* ℵ. *Orig*. Gall. ‖ 49. *παρα*. | †† om. *αυτῳ* ℵ. Syr.Hier.

pp. 272, 273. Luc. viii. 49—ix. 9.

viii. 49. † *μηκετι*. ‖ 50. *απεκριθη* ℵᶜᵃ: *ειπεν* ℵ*. | † om. *λεγων*. | †† *πιστευε*. ‖ 51. *ελθων*. | om. *εισελθειν*. | *τινα* B: *ουδενα* ℵ. | *συν αυτῳ*] *συνεισελθειν αυτῳ*. | *Ιακ. και Ιωαν*. ℵ: dele 'Gnostici ap.' ‖ 52. *ου γαρ*. ‖ 54. om. *εκβ. εξω παντας και*. | *εγειρε*. ‖ 55. *παραχρημα* ℵᵃ: om. ℵ*. | † *αυτῃ* post *διετ*. ‖‖ ix. 1. *δωδ*.] †† add. *αποστ*. | *εδωκεν*. | *αυτοις* ante *δυν*. ‖ 2. † *τους ασθενεις*. ‖ 3. *την ὁδον*. | *ῥαβδον*. | †† om. *ανα*. | *εχετε* ℵᵃ: om. ℵ*. Æth. ‖ 4. *μενατε*. | 5. *αν*. | *δεχωντ*. | *απο* 1⁰] *εκ*. | *τον κον*.] om. *και*. | †† *αποτινασσετε*. | *επ' αυτους* ℵᶜᵃ:

επ' αυτοις $\aleph^{cb}$: αυτος ℵ*. ‖ 7. γινομενα: om. ὑπ' αυτ. | ηγερθη. ‖ 8. τις. ‖ 9. ειπεν δε.

pp. 274, 275. Luc. ix. 9—20.

ix. 9. Ἡρ.] om. ὁ ℵ: hab. B: om. ὁτι ℵ. | †† om. εγω 2°. ‖ 10. ὁσα] ἁ ℵ. Memph. Theb. | εποιησαν $\aleph^{a}$: -σεν ℵ*. | ὑπεχωρ. Bℵ. | εις τοπ. ερ. ℵ* et ^{cb}: εις πολ. καλ. Βηδσαιδα $\aleph^{ca}$. ‖ 11. αποδεξ. | ελαλει] ελαλησεν. | ιατο. ‖ 12. ἡ δε ℵ: ηδη B. | ηρξαντο ℵ*: -ξατο $\aleph^{ca}$. | τον οχλ. ℵ* et ^{cb}: τους οχλ. $\aleph^{ca}$. | πορευθ. | τους αγρ.] †† om. τους. ‖ 13. om. ὁ ις. | προς αυτ.] αυτοις. | † ὑμ. ante φαγ. ℵ: ὑμ. αν. δο. φα. *Orig.* Mai. Cl. Auct. x. 480. | ειπαν. | πλειονες ℵ*. | om. η ℵ*: hab. $\aleph^{ca}$. | ‡ πεν. post αρτοι ℵ*: ante $\aleph^{ca}$. | ιχθ. ante δυο. ‖ 14. γαρ $\aleph^{ca}$: δε ℵ* et ^{cb}. | κλισιας] † add. ὡσει ℵ. *Orig.* Mai. Cl. Auct. x. 482. ‖ 15. κατακλιν. | παντ. ‖ 16. ευλ. | om. αυτους. | παραθειναι. ‖ 17. το περισσ. αυτ.] om. αυτοις et add. των. ‖ 18. αυτον] add. εν τοπῳ $\aleph^{a}$: om. ℵ* et ^{c}. | συνησαν B^{2} (vdtr): συνηντησαν B*.*f.* | ὁ ις. | † οἱ οχλ. ante λεγ. ℵ*: †† post $\aleph^{ca}$. ‖ 19. ειπαν.

pp. 276, 277. Luc. ix. 20—32.

ix. 20. Πετρ. (om. ὁ) δε αποκρ. ‖ 21. λεγ. ‖ 22. δει ante τον υἱ. $\aleph^{c}$: post ανθρ. ℵ*. | † εγερθ. ‖ 23. ερχ. ℵ*: ελθ. $\aleph^{a}$ et ^{ca}. | αρνησ. B^{3}ℵ (vix B^{2}): απαρν. B*. | καθ' ἡμ. ℵ* et ^{cb} vel ^{ca}: om. $\aleph^{a}$ vel ^{ca}. ‖ 24. ‡ εαν. ‖ 25. ‡ ωφελει ℵ. Vulg. *ff.g*$^{1\cdot 2}$. ‖ 26. αν. | † λογ. ‖ 27. αυτου. | †† ἑστηκ. | οἱ. | γευσωντ. | τον υἱον κ.τ.λ. *Orig.* Gall. 95—97. ‖ 28. και παρ. $\aleph^{ca}$: ‡ om. και ℵ*. | Πετρ.] om. τον ℵP. | προσευξ.] προσευχεσθαι. ‖ 29. και εγεν. $\aleph^{ca}$: om. εγεν. ℵ*. | προσευξασθαι ℵ*. | εγενετο ante ἑτερον. ‖ 30. Μων. ‖ 31. ελεγ.] om. δε. | ημελλ. ‖ 32. ειδον] ειδαν.

pp. 278, 279. Luc. ix. 32—44.

ix. 33. ὁ Πετρ. | ποιησομεν. | μιαν 2° post Μω. | Μωσει. ‖ 34. † επεσκιαζ. | † εισελθ. αυτ. ‖ 35. μου post ὁ υἱος P. | εκλελεγ. ℵ: αγαπ. Syr. Hier. (add. μου). ‖ 36. ις] om. ὁ. | ἑωρακασιν. ‖ 37. †† om. εν Bℵ. ‖ 38. εβοησ. | επιβλεψον. | μοι ante εστ. ‖ 39. om. ιδου. | και ρασσει. | † μογις. | συντριβουν. ‖ 40. εκβαλωσ. ‖ 41. εσ. πρ. ὑμ.] μεθ' ὑμων εσομαι. | προσαγαγε] add. μοι $\aleph^{ca}$. | † ὡδε ante τον υἱ. σου. ‖ 42. προσερχ.] προσευχομενου ℵ*. ‖ 43. εποιει: om. ὁ ις ειπεν ℵ*: hab. ειπεν $\aleph^{a}$.

pp. 280, 281. Luc. ix. 44—58.

ix. 45. ερωτ. ‖ 47. †† ειδως. | ‡ παιδιου. | αυτο] dele '*Cl.*' et infra '*Am.*' ‖ 48. εαν 1° Bℵ. | om. εαν 2° ℵ: αν B. | δεξηται 2°] δεχεται. | † εστιν μεγας. ‖ 49. Ιωαν.] praem. ὁ. | επιστατα. | †† εν. | δαιμ.] om. τα. | †† εκωλυομεν. ‖ 50. ειπεν δε. | ὁ ις $\aleph^{ca}$: ‡ om. ὁ ℵ*. | κωλυ. sine pronom. | καθ' ὑμ. ὑπ. ὑμ. $\aleph^{cb}$: καθ' ὑμ. ὑπ. ἡμ. ℵ*: καθ' ἡμ. ὑπ. ἡμ. $\aleph^{ca}$. ‖ 51. αυτου 1° $\aleph^{c}$: om. ℵ*. | † αυτου 2°. | ‡ εστηριξεν. ‖ 52. αυτου. | κωμην $\aleph^{ca}$: πολιν ℵ*. | ὡστε $\aleph^{ca}$: ‡ ὡς ℵ*. ‖ 53. hab. αυτου B. ‖ 54. †† om. αυτου. | ειπαν. | απο του. | † om. ὡς και Ἡλ. επ. ℵ: †† hab. Syr. Hier. Petr. ant. ‖ 55. om. και ειπ. . . . . ὑμεις. ‖ 56. om. ὁ γαρ. . . . σωσαι ℵ (dele *Cypr.* 98). | lin. 9, 10. lege 'om. ανθρωπων Vulg. *c.e.* Syr. Crt. Pst. Goth.' ‖ 57. και. | εαν] αν. | om. κυρ. ‖ 58. ὁ ις.

pp. 282, 283. Luc. ix. 58—x. 9.

ix. 59. † κυρ. ℵ: †† om. B. | πρωτ. απελθοντι. ‖ 60. om. ὁ ις. ‖ 62. †† ειπ. δε προς αυτ. ὁ ις. | επιβαλων. | † αυτου. | τῃ βασ. ℵ*: εν τῃ βασ. $\aleph^{ca}$. ‖‖ x. 1. † και. | om. δυο ℵ. Syr. Hier. (item ver. 17). | αυτους. | ανα δυο. | ημελλ. | ερχεσθαι. ‖ 2. δε. | †† εκβαλῃ εργ. ‖ 3. om. εγω. ‖ 4. βαλλ. | † μη 3°. | και μηδενα $\aleph^{ca}$: om. και ℵ*. ‖ 5. εισελθητε οικ. πρωτ. ‖ 6. om. μεν. | † ῃ ante εκει. | υἱ.] praem. ὁ ℵ*: om. $\aleph^{c}$. | ‡ επαναπαησεται Bℵ. ‖ 7. εσθι. | om. εστι. ‖ 8. αν] om. δ'.

pp. 284, 285. Luc. x. 9—21.

Text. x. 13. marg. Lege 'Matt. 11 : 21—23.'

x. 10. εισελθ. ‖ 11. ἡμιν $\aleph^{a}$ et ^{ca}: ὑμιν ℵ*. | εις τους π. ante απομασσ. | om. ἡμων. | γινωσκ. $\aleph^{a}$: add. ὑμεις ℵ*. | om. εφ' ὑμ. ‖ 12. λεγω] add. δε. ‖ 13. εν τῃ ἡμ. εκεινῃ hic. | Χοραζειν. | Βηθσαιδαν. | εγενηθ. | καθημενοι. ‖ 15. Καφαρναουμ. | † μη. | ουρ.] om. του Bℵ. | † ὑψωθησῃ B*ℵ (μη—ὑψωθησῃ] ἡ ὑψωθης B^{3}?, sed idem ut vdtr restituit priora). | του ᾁδ.] ‡ om. του ℵ: hab. B. | † καταβιβασθ. ‖ 16. ακουων ante ὑμ. | lin. 11. dele 'add'. ‖ 17. ἑβδομηκ.] om. δυο. ‖ 18. ὡς αστραπ. hic. ‖ 19. δεδωκα. | δυναμιν] non add. την. | om. ου μη ℵ*: hab. $\aleph^{a}$. | αδικησει ℵ: -σῃ B. ‖ 20. χαιρ. δε] om. μαλλον. | εγγεγραπται. ‖ 21. αυτῃ. | τῳ πν.] praem. εν. | τῳ ἁγ. | om. ὁ ις.

pp. 286, 287. Luc. x. 21—35.

x. 21. ‡ ευδοκ. post εγεν. | om. και στρ. πρ. τ. μαθ. ειπ. ‖ 22. μοι παρεδ. | γινωσκ. | ‡ εαν. | βουληται. ‖ 24. lin. 3. lege '*a.e.ff.i.l.*' | ειδαν. | ακουσαι] om. μου. ‖ 25. και λεγ.] †† om. και. | ἱνα (ante ζωην) delet $\aleph^{a}$ vel *. ‖ 27. σου 1° om. B. | † εξ ὁλης της καρδ. σου. | και 1° ℵ: om. B. | εν ὁλ. τῃ ψ. σου. | και εν ὁλ. τ. ισχ. σου. | και εν ὁλ. τ. διαν. σου. | σεαυτον. ‖ 29. δικαιωσαι. | ἑαυτον $\aleph^{a}$ et ^{c}: αυτον ℵ*. ‖ 30. ‡ om. δε Bℵ*: hab. $\aleph^{c}$. | om. τυγχαν. ‖ 31. ‡ om. εν B: hab. ℵ. ‖ 32. om. ver. ℵ*: hab. $\aleph^{ca}$. | Λευιτης $\aleph^{ca}$: om. γενομ. $\aleph^{ca}$. | om. αυτον $\aleph^{ca}$. ‖ 33. †† om. αυτον. ‖ 34. ελαιον B: ελεον ℵ. | επιβιβ. δε. | πανδοκ. ℵ*: πανδοχ. $\aleph^{ca}$. | εμεμεληθη B*: επεμελ. B^{3} (vdtr). ‖ 35. om. εξελθ. | δυο δην. εδωκ. | πανδοκει ℵ*: -χει $\aleph^{ca}$.

pp. 288, 289. Luc. x. 35—xi. 4.

x. 35. ‡ αυτῳ. | αν. | om. εγω. ‖ 36. †† om. ουν. | om. των ℵ*: hab. $B\aleph^{a}$. | πλησ. δοκ. σοι. ‖ 37. ειπ. δε. | ὁ ις. ‖ 38. † εν δε τῳ. | †† om. και. | †† εις την οικ. | †† om. αυτης $\aleph^{c}$ et ^{cb}: † hab. $\aleph^{a}$. ‖ 39. Μαριαμ $B^{3v\cdot 2}$ℵ: -ρια B*. | ἡ B*$\aleph^{a}$: om. $B^{3v\cdot 2}$ℵ*. | παρακαθεσθ. | προς B*ℵ: παρα B^{3}. | † κυριου B*ℵ: †† ιυ B^{3}. ‖ 40. κατελιπεν. | † ειπε ℵP. ‖ 41. † ὁ ις B^{3}: †† ὁ κυριος B*ℵ. | θορυβαζῃ ℵ: θορυβῃ (sic) *Orig.* Jo. Cr. 314 (et Cord.). ‖ 42. ολιγ. δε εσ. χρ. (om. χρ. ℵ*: hab. $\aleph^{c}$) η ἑνος ℵ. *Orig.* Gall. 101. (εἱς μὲν οὖν τό Ἑνός ἐστι χρεία τό Ἀγαπήσεις χρήσιμον τὸν πλήσιόν σου ὡς ἑαυτόν, εἱς δὲ τό Ὀλίγων ἐστι χρεία παραθήσεις τό Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις, κ.τ.λ.). Item sine η ἑνος Syr. Hier. *Orig.* Jo. Cr. 314 (= Cord. 278), nimis breviter in catena citatus (dele '*Orig.* ...Cord.'). | †† γαρ. | † απ' $\aleph^{ca}$: †† om. ℵ*. ‖‖ xi. 1. και εγεν. | και Ιωαν. $\aleph^{ca}$: om. ℵ* (om. και $\aleph^{a}$). ‖ 2. † προσευχησθε. | λεγετε] add. οὑτω ℵ*. | om. ἡμων ℵ. *Orig.* Gall. 101, 102. | om. ὁ εν τοις ουρ. | ελθατω. | σου post ἡ βασ. γεν. το θ. σου ὡς εν ουρ. οὑτω και ε. γ. ℵ*: om. οὑτω et hab. της $\aleph^{ca}$: om. της $\aleph^{cb}$. ‖ 3. δος. | το καθ' ἡμ. $\aleph^{c}$. *Orig.* Gall. 102 diserte: om. το ℵ*.

pp. 290, 291. Luc. xi. 4—15.

xi. 4. και γαρ αυτοι $\aleph^{c}$: ὡς και αυτοι ℵ*. *i.* | αφιεμεν. | αλλα ρυσ. ἡμ. απο του $\aleph^{c}$ (et rursus delevit et ad ver. 2 add. και ρυσ

...πονηρου. ‖ 5. μεσονυκτιου ℵ* et cb: -τιον ℵca. | ειπη. ‖ 6. μου. ‖ 7. μου. | μετ' εμου post κοιτην ℵ. *b.l.* Theb. | ου] και ου. ‖ 8. φιλον αυτου. | δια γε] δια δε ℵ*. | ὁσων ℵ*: ὁσον ℵca. ‖ 9. ανοιγησ. ‖ 10. † ανοιγησ. ‖ 11. τις. | εξ ὑμ. | τον πατ. hic. | om. ὁ υἱος. | † hab. αρτον . . . η (om. και). | μη αντι. | ‡ αυτῳ post επιδ. ‖ 12. η και (om. εαν). | αιτησει. | † μη. ‖ 13. οντες. | δομ. ante αγ. | πατ.] om. ὑμ. | ὁ εξ ουρ.] om. ὁ ℵ (dele 'om.' ante 'Syrr.') ‖ 14. †† om. και αυτο ην. | † εξελθ. ‖ 15. ‡ ειπον. | ‡ Βεεζ. | τῳ ante αρχ.

pp. 292, 293. Luc. xi. 15—30.

xi. 15. om. ὁ δε αποκρ. κ.τ.λ. ‖ 16. εξ ουρ. εζητ. παρ' αυτ. ‖ 17. αυτων ante τα διαν. | διαμ. ante εφ' ἑαυτ. | επι. ‖ 18. εμερ. | ὁτι ℵa: τι ℵ*. | ‡ Βεεζ. ‖ 19. ‡ Βεεζ. | οἱ. | αυτ. κρ. εσοντ. ὑμ. ‖ 20. †† om. εγω ℵ*: † hab. ℵa. ‖ 21. ὁ ισχ. ℵc (et a?): om. ὁ ℵ*. | εσται. ‖ 22. ισχυρ.] om. ὁ. ‖ 23. με ℵ* et cb: om. ℵca. ‖ 24. † om. τοτε ℵ*: †† hab. ℵc. ‖ 25. ελθον Bℵ. | †† σχολ. ℵca: † om. ℵ*. ‖ 26. μεθ' ἑαυτ. ℵ*? | ἑτερ. πν. πονηροτ. ἑαυτ. ἑπ. ℵ. Syr.Hier.Petr.ant. | και εισελθ. | εκει. ‖ 27. ‡ επαρ. τις φ. γ. Bℵ. | om. ἡ 1°. ‖ 28. μενουν Bℵ. | φυλασσ.] om. αυτον: add. τον λογον του θεου ℵ*. ‖ 29. γενεα post ἡ γ. αὑτ. Bℵ. | ζητ. | om. του προφ. ‖ 30. om. γαρ. | Ιωνας] om. ὁ. | τοις Νιν. ante σημ.

pp. 294, 295. Luc. xi. 30—43.

Text. xi. 37. lege ἐρωτᾷ.

xi. 31. ανδρ. ℵc: ανθρωπων ℵ*. | Σολομωνος bis. ‖ 32. Νινευειται. ‖ 33. om. δε. | κρυπτην. | αλλ'. | † το φως. | βλεπουσιν. ‖ 34. σου 2° ℵ*: om. ℵca. | om. ουν. | και ὁλον ℵca: om. ὁλον ℵ* et cb. | linea 'πονηρος ει 69. ΜΓ.' ante το σωμα collocetur. ‖ 36. τι μερ. | ὁ λυχν. ℵc: om. ℵ*. | τῃ αστρ.] praem. εν *Orig.* Gall. 102, 103: om. ℵ. ‖ 37. λαλ.] non add. αυτ. | ερωτᾳ ℵ: lege ηρωτα ϛ. etc. | om. τις. ‖ 40. ουχ ℵ: ουκ B. | † το εξωθ. και το εσωθ. ℵΘd. ‖ 42. ‡ αλλα Bℵ. | ἡδυσμον ℵ*: ἡδυοσμ. ℵc. | του θεου B2 (vdtr) ℵ: om. B*. | δε ℵaΘd: om. ℵ*. | παρειναι ℵca: αφειναι ℵ*: αφιεναι Θd. ‖ 43. Φαρισαιοι.

pp. 296, 297. Luc. xi. 43—xii. 1.

xi. 43. om. και τας πρωτ. εν τοις δειπ. ‖ 44. om. γρ. και Φαρ. ὑποκρ. | † οἱ περιπ. ‖ 46. om. βαρεα και. | αυτοι] non add. ὑμεις. ‖ 47. οἱ δε ℵca: και οἱ ℵ*. ‖ 48. μαρτ. εσ. | † om. αυτ. τα μνημ. ‖ 49. και εξ αυτ. | αποκτενουσιν ℵc: -κτεινουσιν ℵ*. | †† διωξ. ‖ 50. εκδικηθῃ ℵca: εκζητηθῃ ℵ*. | †† εκχυνν. ‖ 51. απο] om. του. | ἑως] om. του. ‖ 52. lin. 9. praem. και *Orig.* ap. Epiph. 530 (cod. Ven.). | εισηλθατε. ‖ 53. † κακ. εξελθ. αυτ. ‖ 54. ενεδρ.] om. αυτον et και. | †† om. ζητ. | †† om. ἱνα κατηγ. αυτ. ‖‖ xii. 1. πρωτ. cum antt. conj.

pp. 298, 299. Luc. xii. 1—17.

xii. 1. † των. Φαρ. ante ἡτις. ‖ 2. om. δε. | κεκαλ. εστιν. ‖ 3. ταμιοις. ‖ 4. αποκτενν. | † περισσοτ. ‖ 5. om. δε. | om. φοβ. 1°. | εχ. ante εξ. | εμβαλλειν εις τ. γ. ‖ 6. † πωλουντ. ‖ 7. ‡ ουν ℵ: om. Syr.Hier. ‖ 8. ὑμ.] add. ὁτι. | † ὁμολογησῃ. | των αγγ. ℵa: om. ℵ*. ‖ 9. ενωπ. των ανθρ. ‖ 10. βλασφημ.] βλασφημουντι. ‖ 11. † εισφερ. ℵ. Syr.Hier. | εις. | † μεριμνησητε Bℵ. | † η τι 1°. ‖ 13. †† αυτῳ post εκ του οχλ. ‖ 14. κριτ. | εφ' ὑμας ℵc: εφ' ὑμων ℵ*. ‖ 15. απο B. | πασ. | αυτου (post ζωη). | αυτῳ ℵca: -του ℵ*. ‖ 16. ευφορ.

pp. 300, 301. Luc. xii. 17—31.

xii. 18. οικοδομ. ℵca: ανοικοδομ. ℵ*. | om. παντα ℵa: hab. ℵ* et cb. ‖ †† τα γενημ. μου ℵ*Q: τον σιτον μου και τα αγαθα μου ℵa. ‖ 20. αφρων Bℵ. | ‡ απαιτ. ‖ 21. ἑαυτῳ ℵca: ‡ αυτῳ ℵ*. ‖ 22. αυτου. | † λεγ. ὑμ. | ψυχ.] om. ὑμων. | σωμ.] om. ὑμων. ‖ 23. ἡ γαρ. ‖ 24. ου] ουτε. | ουδε] †† ουτε. ‖ 25. † προσθ. ante επι τῃ ἡλ. αυτ. | † ἑνα ℵa: †† om. ℵ*. ‖ 26. ουδε. | ελαχιστον ℵc: ελαχιστον τι ℵ*. ‖ 27. † αυξανει. | ὑμιν] ‡ add. ὁτι. ‖ 28. †† εν αγρῳ ante τον χορτον. | †† οντα ante σημ. | αμφιενν. ‖ 29. om. μη 1° ℵ*: hab. ℵa. | και τι. ‖ 30. επιζητουσ.

pp. 302, 303. Luc. xii. 31—44.

xii. 31. αυτου. | ‡ om. παντα ℵ*: hab. ℵa. ‖ 32. ὁ πατ. ὑμ.] ὑμ. ὁ πατ. ‖ 33. βαλλ. ‖ 35. ὑμ. αἱ οσφ. ℵ: αἱ οσφ. ὑμ. *Orig.* Eph. Cr. 218. ‖ 36. αναλυσῃ Bℵ. ‖ 37. † ελθ. ante ὁ κς. | και παρελθ. διακον. αυτοις ℵa: om. ℵ*. ‖ 38. † καν εν τῃ δευτ. καν εν τῃ τρ. φυλ. ελθῃ και εὑρῃ οὑτως ℵ: †† και εαν ελθῃ κ.τ.λ. (Syr.Hier.). | †† om. οἱ δουλοι. | εκεινοι ℵa et c: om. ℵ*. ‖ 39. †† om. εγρηγορησεν αν και ℵ*: † hab. Bℵc (εγρηγ. και ℵa). | †† διορυχθ. ‖ 40. om. ουν ℵ. Syr.Hier. ‖ 41. αυτῳ. ‖ 42. † και ειπεν. | εστιν. | οικονομος ℵc: δουλος ℵ*. | και φρον. | καταστησει ℵca: κατεστησεν ℵ*. | † του διδ. ℵc: του διδουναι ℵ*. | σιτομ.] †† praem. το. ‖ 43. οὑτ. ante ποι.

pp. 304, 305. Luc. xii. 44—58.

xii. 44. † αυτου. ‖ 45. μου ante ὁ κς ℵ* et cb: post ℵca. ‖ 47. αυτου (post κυρ.). | †† ἑτοιμ. η ποι. ‖ 48. δε 3° (ita lege pro '2°') ℵa: om. ℵ*. | om. πολυ 2° ℵ*: hab. ℵa et c. ‖ 49. επι ℵ. *Orig.* Gall. 57. 59. Prov. 110 Tf. ‖ 50. ὁτου. | τελ.] συντελεσθῃ ℵca. ‖ 51. δουναι *Eus.* 'Theoph.' *Gr.* 142. ‖ 52. om. εσονται . . . διαμεμερισμε- ℵ*: hab. ℵa. | † ἑνι οικῳ ℵa. ‖ 53. διαμερισθησοντ. | επι υἱῳ. | add. αυτου· διαμερισθησονται. *Eus.* Theoph. *Syr.* iv. 12. | μητηρ] praem. και. | θυγατερα. | την μητ.] om. την. | αυτης ℵca: om. ℵ*. | την πενθ.] om. αυτης ℵ*: hab. ℵca. ‖ 54. νεφ.] om. την. | †† επι. | λεγετε ὁτι. ‖ 55. ὁτι ℵca: om. ℵ*. | εσται ℵa: ερχεται ℵ*. ‖ 56. † της γης και του ουρ. ℵ*: †† του ουρ. και τ. γ. ℵca. | τον δε καιρον. | † ουκ οιδατε δοκ. ‖ 58. απηλλαχθαι. | απ'. | παραδωσει.

pp. 306, 307. Luc. xii. 58—xiii. 14.

xii. 58. βαλει. ‖ 59. ἑως sine add. | το ℵ*: τον ℵca. ‖‖ xiii. 2. † om. ὁ ις. | † ταυτα. ‖ 3. μετανοητε. | ὁμ. ‖ 4. † δεκα και ℵca: †† om. και ℵ*. | επεσεν] επεπεσεν. | αυτοι. | τους ανθρ. | εν. ‖ 5. † μετανοησητε ℵ* et cb: †† μετανοητε ℵca. | † ὡσαυτως. ‖ 6. πεφυτ. ante εν τῳ αμπ. αυτ. | εν τῳ ℵc: om. τῳ ℵ*. | ζητ. ante καρ. ‖ 7. αφ' οὑ. | om. ουν. | την γ. B2ℵ. ‖ 8. κοπρια ℵ: κοφινον κοπριων (*Orig.Int.* ii. 190). ‖ 9. † εις το μ. ante ει δε μη γε. ‖ 10. † εν ante τοις σαββ. ‖ 11. om. ην. | δεκα και οκτω] †† om. και. | om. ετη B*: hab. B2. | ανακυψαι. ‖ 12. απολελ.] add. απο. ‖ 13. ανωρθ. ℵ: ανορθ. B.

pp. 308, 309. Luc. xiii. 14—27.

xiii. 14. ἑξ] †† praem. ὁτι. | ‡ om. εν αἱς ℵ*: hab. B2ℵa. | om. δει εργαζ. ℵ*: hab. ℵa. | αυταις. ‖ 15. απεκρ. δε. | ὑποκριται. | ὑμων] om. εν. | τῳ σαββ. ℵc: om. *. | η τον. | † απαγαγων B2 (vdtr) ℵca: †† απαγων B*ℵ*. ‖ 17. γινομ.] λεγομενοις ℵ*. ‖ 18. † ουν. ‖ 19. ὁν. | τον ante κηπ. ℵa: om. ℵ*. | ἑαυτου] αυτου. | †† om. μεγα. ‖ 20. και. ‖ 21. ενεκρυψ. ‖

22. ‡ Ἱεροσολυμα B^2 (ἱεροσολυμα B*) ℵ. ‖ 24. της στ. θυρας. ‖ 25. αρξησθε Bℵ. | εξ. ἑστ. και ℵ^a: om. ℵ*. | κυριε semel. ‖ 26. †† αρξησθε. | lin. 8. lege εδιδαξας. ‖ 27. om. λεγω. | ὑμας.

pp. 310, 311. Luc. xiii. 27—xiv. 5.

xiii. 27. εργ.] om. οἱ et της. ‖ 28. †† οψησθ. B^2 (vdtr): ιδητε ℵ. ‖ 29. απο βορ.] †† om. απο. ‖ 31. † εν αυτῃ. | †† ὡρᾳ. | προσηλθον. ‖ 32. αποτ. | † om. ἡμ. ‖ 33. αυριον και ℵ^c: om. ℵ*. | ερχομ. ‖ 34. αποκτειν. | αυτην ℵ^c: -τον ℵ*. | ορνιξ. | την ἑαυτης (ἑαυτου ℵ*) νοσσιαν. ‖ 35. om. ερημ. | λεγω δε ℵ^{ca}: λεγω ℵ*: om. αμην. | ὑμιν] om. ὁτι. | ιδητε με. | ἑως] add. αν: †† om. ἡξ. ὁτε. ‖‖ xiv. 1. ‡ om. των ante Φαρ. ‖ 3. εξεστ.] om. ει. | θεραπευσαι. | η ου. ‖ 5. αποκριθ. ℵ* et ^{cb}: om. ℵ^{ca}. | † προς αυτους (-τον ℵ*) ante ειπ. | ονος η βους. | πεσειται.

pp. 312, 313. Luc. xiv. 5—20.

xiv. 5. τῃ ἡμ.] ‡ praem. εν. | ‡ om. τῃ ℵ*: hab. ℵ^{ca}. ‖ 6. και ουκ ισχυσ. αποκριθ.: om. αυτῳ. ‖ 8. ὑπ' αυτου ℵ^{corr}: om. ὑπ' ℵ*. ‖ 9. μετα. ‖ 10. κληθῃς. | αναπεσε B*ℵ: -σαι B^3. | † ερει. | σοι ℵ^a: om. ℵ*. | ανωτερον B^2 (et B*). | παντων. ‖ 12. om. σου post συγγ. | μη γειτ. B: μηδε γ. ℵ. | αντικαλ. ante σε. | ανταποδ. ante σοι. ‖ 13. ‡ ποι. post δοχ. | αναπερ. B*ℵ. ‖ 14. γαρ ℵ^{ca}: δε ℵ*. ‖ 15. ταυτα ℵ^a: om. ℵ*. *e.f.* | om. μακαριος . . . (ver. 16) ειπ. αυτῳ ℵ*: hab. (sed om. αυτ. ℵ^a, non item ℵ^c) ℵ (^{a}et) ^{c}. | †† ὁστις ℵ^a. ‖ 16. † εποιει. | μεγα Bℵ. ‖ 17. κεκλημενοις P. | ερχεσθαι. | εισιν. | †† om. παντα ℵ* et ^{c} (^{cb}?): † hab. ℵ^a (^{ca}?). ‖ 18. παντ. ante παρ. | αναγκ.] post εχω. | † εξελθων Bℵ. | ιδειν] om. και. ‖ 19. ερωτω σε ℵ^a: om. σε ℵ*. ‖ 20. εγημα ℵ. *Orig.* Gall. 10. 106.

pp. 314, 315. Luc. xiv. 20—35.

xiv. 21. om. εκεινος. | και τους ℵ* et ^{c}: και ὁσους εαν εὑρητε ℵ^a. | αναπειρ. ℵ: B ut ante in ver. 13. | και τυφ. και χωλ. ‖ 22. † ὁ. ‖ 23. μου ante ὁ οικ. Bℵ. ‖ 24. των ανθρ. εκειν. ‖ 26. προς με] προς εμε. | αυτου (post πατ.). | ‡ ετι δε. | ἑαυτου] ‡ post ψυχην. | † ειν. ante μου μαθ. ‖ 27. ὁστις tantum ℵ*: και ὁστις ℵ^{ca}. | ου post ὁστις ουν B^3 (vdtr). | † αυτου. | ειν. μου μαθ. ‖ 28. εχει] add. τα. | εις. ‖ 29. αυτ. ante εμπ. ‖ 31. ἑτ. βασ. ante συμβ. | ‡ βουλευσεται. | ὑπαντ. ‖ 32. αυτ. ante πορ. | τα ℵ^{ca}: ‡ om. ℵ*. | προς. ‖ 33. ειν. μου μαθ. ‖ 34. καλον] † add. ουν. | ἁλας 1^0 ℵ^{ca}: ἁλα ℵ*. | δε και. | ἁλας 2^0] ἁλα.

pp. 316, 317. Luc. xiv. 35—xv. 17.

xv. 1. † αυτ. εγγ. παντ. ‖ 2. οἱ τε. | om. οὑτος. ‖ 4. † απολεσῃ B* (Tisch. App. xiii.): †† -σας B^{2}ℵ. | † εξ αυτ. ante ἑν. | ενενηκ. | ἑως] add. οὑ. ‖ 5. αυτου. ‖ 6. † συγκαλει. ‖ 7. †† εν τῳ ουρ. ante εσται. | ενενηκ. ‖ 8. δραχμας. | ἑως οὑ. ‖ 9. †† συγκαλει. | γειτ.] om. τας. ‖ 10. γιν. ante χαρα. | των αγγελ. ‖ 12. πατερ ℵ^{cb}: om. ℵ*. | ὁ δε δι. ℵ^{ca}: και δι. ℵ*. ‖ 13. ‡ ἁπαντα. | αυτου] ἑαυτου. | ζ. ασωτ. ℵ^a: εις χωρ. μακρ. (sic, prioribus relictis) ℵ*. ‖ 14. ισχυρα. ‖ 16. lin. 4. lege κοιλιαν. | †† χορτασθ. ℵ. Syr.Hier. | †† εκ. ‖ 17. †† εφη.

pp. 318, 319. Luc. xv. 17—32.

xv. 17. †† περισσευουσιν. | †† ὡδε post λιμ. Bℵ. ‖ 18. αναστ. δε ℵ*. Syr.Crt. ‖ 19. ουκετι] om. και. ‖ 20. † αυτου. ‖ 21. † ειπεν δε αυτ. ὁ υἱ. | ουκετι] om. και. | ‡ ποι με ὡς ἑ. τ. μισθ. σου. ‖ 22. αυτου] ἑαυτου. | † ταχυ (ante εξεν.) ℵ. Syr.Crt. | στολ.] om. την. | hab. την ante χειρα B. | ποδ.] om. αυτου. ‖ 23. † φερετε ℵ. Syr.Crt. ‖ 24. οὑτ. post ὁ υἱ. μου ℵ: post ὁτι Syr.Crt. | ανεζησεν. | add. και Syr.Crt.: om. ℵ. | ην απολ. ℵ*: απολ. ην ℵ^{ca}. Syr.Crt. | εὑρεθη. | om. και ante ηρξ. ℵ: hab. Syr.Crt. ‖ 26. παιδ.] om. αυτου. | τι] ‡ om. αν. ‖ 28. ηθελεν ℵ. Syr.Crt. | ὁ δε ℵ. Syr.Crt. ‖ 29. τῳ πατ.] om. αυτου ℵ: hab. B. Syr.Crt. | εριφον. ‖ 30. lin. 4. Syr.Crt. fere ut Pst. | τον βιον P. | ‡ om. των ante πορν. | τον σιτ. μοσχ. ‖ 32. εζησ. ℵ*: ανεζ. ℵ^{ca}. | om. και ℵ: hab. Syr.Crt. | απολωλως ℵ*: -λος ℵ^{ca}. | add. ην ℵ. Syr.Crt. | εὑρεθη.

pp. 320, 321. Luc. xvi. 1—15.

xvi. 1. μαθ.] om. αυτου ℵ: hab. Syr.Crt. | om. ὁς ℵ*: hab. ℵ^{ca}. | οικονομον B^{3}ℵ. | ὑπαρχον (sic) B*: add. τα αυτου B^2. ‖ 2. add. dominus suus Syr.Crt. | om. αυτῳ. | οικονομ. σου ℵ. Syr.Crt.Pst. | † δυνῃ. | δυν. ante ετι ℵ: om. *e.* Memph.: transp. Vulg. *b.c.f.ff.i.l.* ‖ 3. τ. οικ. απ' ε. ℵ. Syr.Crt. | και επ. Syr.Crt.: om. και ℵ. ‖ 4. ὁταν Syr.Crt.: αν ℵ. | εκ της Bℵ. | † ἑαυτ. ‖ 5. χρεοφ. Bℵ. | † ἑαυτου ℵ^{ca} et ^{cb}: †† αυτου ℵ*. ‖ 6. ειπ. 1^0] add. αυτῳ ℵ. Syr.Crt.Pst. | βαδους. | ὁ δε ειπ. 2^0 ℵ: om. ὁ δε Syr.Crt. | τα γραμματα ℵ: το γραμμα Syr.Crt.: chirografum *e.l.* | ταχ. γρ. ℵ. Syr.Crt. ‖ 7. add. domino meo Syr.Crt. | λεγει (om. και) Syr.Crt.: λεγει δε ℵ. (*a.*). | τα γραμματα ℵ: το γραμμα Syr.Crt.: chirografum (*e.*) *l.* | om. καθ. ℵ. Syr.Crt. ‖ 8. φρονιμωτεροι ante οἱ ℵ (non Syr. Crt.). | ταυτην ἑαυτων ℵ* (expunxisse ταυ ℵ* ante ℵ^c vdtr): ταυτην *a.b.c.e.ff.l.*: ταυτην την ἑαυτων Syr.Crt.Pst. ‖ 9. και εγω. | λε. ὑμ. Syr.Crt. (non ℵ). | †† ἑαυτ. ποι. ℵ*: † ποι. ἑαυτ. ℵ^a et ^{c}. Syr.Crt. | εκλιπῃ B*ℵ* et ^{cb}. Syr.Crt.: εκλειπῃ B^3: εκλιπητε ℵ^{ca}. | add. αυτων Syr.Crt. (non ℵ). ‖ 12. ὑμετ. ℵ. Syr.Crt.Hier. | δωσ. ante ὑμ. ‖ 14. παντα *Orig.* iii. 490^e cod. Ven.: ταυτα om. Syr.Hier. | οἱ Φαρ.] om. και. | οἱ Φ. ℵ^a: om. ℵ*. ‖ 15. εν ανθρωποις. | του θεου. | om. εστιν.

pp. 322, 323. Luc. xvi. 16—30.

xvi. 16. μεχ. | om. και πας . . . βιαζ. ℵ*. (*l.*): add. και ἁρπασται βιαζουσιν αυτην ℵ^c. (idem subst. *l.*). ‖ 17. μιαν ante κερ. ‖ 18. ὁ απολ.] praem. πας. ‖ 19. † δε ℵ. *l.* Syr.Hier. ‖ 20. τις] om. ην. | Λαζ.] om. ὁς. | εἱλκωμ. ‖ 21. † των ψιχ. των πιπτ. ℵ^{ca}: †† των πιπτ. ℵ*. | επελειχ. ‖ 22. Αβρ.] om. του. ‖ 23. ab init. om. και ℵ*: hab. ℵ^{ca}. | Αβρ.] om. τον. ‖ 24. ὑδατι. ‖ 25. τεκν. μνησθ.] μνησθ. τεκν. | απελ.] om. συ. | ‡ ὡδε. ‖ 26. †† εν. | ενθεν. | ‡ om. οἱ ante εκ. ℵ*. (Latt. Syr.Hier.): hab. ℵ^{ca}. ‖ 27. σε post ουν. ‖ 29. δε. | †† om. αυτῳ. | Μωσ. ‖ 30. πορευθῃ πρ. αυτ.] αναστῃ πρ. αυτ. ℵ. | μεταν.] lege 'praem. persuadebit illis *m.*: idem fere subst. *b.c.ff.i.l.*'

pp. 324, 325. Luc. xiv. 31—xvii. 12.

xvi. 31. Μωσ. | ουδε. ‖‖ xvii. 1. αυτου. | του post εστιν. | τα σκαν. ante μη ελθ. | ερχ.] add. τα σκανδαλα (*l.*) Syr.Crt. | † πλην ουαι. ‖ 2. λιθ. μυλ. ℵ: μυλ. ον. Syr.Crt. | † ἑνα τ.μ.τ. ℵ*: †† τ. μ. τ. ἑνα ℵ^{ca}. Syr.Crt. ‖ 3. om. δε ℵ. Syr.Crt.Hier. | ἁμαρτῃ. | om. εις σε ℵ. Syr.Crt.Hier. ‖ 4. ἁμαρτῃ. | non ins. εαν 2^0 ℵ. Syr.Crt.Hier. | om. της ἡμ. ℵ. Syr.Crt. | προς σε ℵ. Syr.Crt. | αφες Syr.Crt.Hier. ‖ 5. ειπαν. ‖ 6. ειπ. αυτ. tantum Syr.Crt. (non ℵ). | εχετε. | add. τ. ορει κ.τ.λ. (om. τουτῳ et εκει) Syr.Crt. | ‡ om. ταυτῃ ℵ. Syr.Crt.: hab. Syr. Hier. | αυτῳ. ‖ 7. † εξ. | αυτῳ ℵ. Syr.Crt.Hier. | ευθ. ℵ. Syr.Crt. *Cypr.*: om. Syr.Hier. | αναπεσε. ‖ 8. αλλα (om. ουχι)

Syr.Crt. (non Hier.). | ἑτοιμ.] add. μοι ℵ. *a.b.d.f.* Syr.Crt. Memph.cod. (om. Syr.Hier.*Cypr.*). | ἑως] om. αν. ‖ 9. εχ. χαρ. ℵ: χαρ. εχ. Syr.Crt. | om. τῳ δουλῳ ℵ*. Syr.Hier.: hab. ℵ^{a}. | om. εκεινῳ ℵ: hab. Syr.Crt. | om. αυτῳ ℵ. Syr. Hier.: hab. Syr.Crt. | † om. ου δοκω ℵ. Syr.Crt.Hier. ‖ 10. om. οὑτως . . . διαταχθεντα ℵ*: hab. ℵ^{a}. | παντα ℵ^{c}. Syr. Hier.: om. ℵ^{a}. Syr.Crt. *Cypr.* | ὁτι (post λεγετε) ℵ: om. Syr.Crt.Hier. | om. ὁτι ante ὁ ℵ. Syr.Crt.Hier. | ωφειλομεν (-λαμεν ℵ*). ‖ 11. †† om. αυτον. | μεσον. | add. εις Ἱερειχω Syr.Crt. (non Hier.). ‖ 12. ὑπηντ. | † αυτῳ ℵ. Syr.Hier. | et ecce (om. απ. αυτ.). Syr.Crt. | ανδ. λεπ. Syr.Crt.

pp. 326, 327. Luc. xvii. 12—29.

xvii. 12. οἱ εστησαν πορρ. ℵ^{c}: om. ℵ*. | om. οἱ Syr.Crt. ‖ 13. om. αυτοι Syr.Crt. | φωνην] την φωνην. ‖ 14. εκαθαρ. ‖ 15. εκαθαρισθη Syr.Crt.Hier. ‖ 16. Ιησου Syr.Crt. (non Hier.). | αυτῳ Syr.Crt.Hier. ‖ 17. ουχι ℵ: ουχ B. | οὑτοι δεκα Syr.Crt. | εκαθαρ. Bℵ. | † οἱ δε ℵ. Syr.Hier.: †† om. δε Syr.Crt. ‖ 18. init. fere ut D Syr.Crt. ‖ 19. hab. ἡ πιστ. . . . σε ℵ. Syr.Crt. Hier. ‖ 20. τ. θεου 2^{0} ℵ. Syr.Crt. ‖ 21. † η ιδου εκει Syr.Crt.: †† om. ιδου ℵ. ‖ 22. μαθ.] om. αυτου. | επιθυμησητε B. | ιδειν post επ. Syr.Crt. ‖ 23. καν Syr.Crt. | ιδ. εκ. και ιδ. ὡδ. ℵ. Syr. Crt.: ιδ. ὡδε (εκει 'B^{3} demum ut vdtr') η ιδ. ὡδε B. | απελθητε μητε. ‖ 24. ἡ αστραπη B. | †† om. ἡ ante αστραπτ. | ὑπο τον. | εσται] om. και. | † εν τῃ ἡμ. αυτ. ℵ: †† om. Theb. ‖ 26. Νωε] om. του. ‖ 27. εγαμιζ. | απωλεσεν] ηρεν. | ‡ ἁπαντ. ‖ 28. καθως. ‖ 29. πυρ και θειον. | † ἁπαντ.

pp. 328, 329. Luc. xvii. 30—xviii. 8.

xvii. 30. τα αυτα ℵ^{ca}: ταυτα ℵ*. | αποκαλυπτεται. ‖ 31. οικιᾳ add. αυτου. | αγρῳ] om. τῳ. ‖ 33. περιπ.] ‡ σωσαι ℵ (dele c.). | ‡ ὁς δ'. | αν. | απολεσει (sine add.). ‖ 34. δυο post εσοντ. | μιας. | εις] ‡ praem. ὁ. ‖ 35. ver.] om. ℵ*: hab. ℵ^{a}. | † εσοντ. ante δυο ℵ^{a}. | † ἡ μια ℵ^{a}. | ἡ δε ℵ^{a}. ‖ 36. ver.] om. ‖ 37. επισυναχθ. post και οἱ α. ℵ: ante Q. | και οἱ αετοι. ‖‖ xviii. 1. †† om. και. | αυτους ℵ* et ^{cb}: om. ℵ^{ca}. | εγκ. (ενκ.). ‖ 3. δε] om. τις. ‖ 4. ηθελεν. | δε ante ταυ. | ουδε ανθρ. ‖ 5. κοπον ℵ^{ca}: -πους ℵ*. | ὑπωπιαζῃ. ‖ 6. ακουσατε ℵ^{a}: om. ℵ*. ‖ 7. ποιησῃ. | αυτῳ. | μακροθυμει.

pp. 330, 331. Luc. xviii. 8—21.

xviii. 9. και 1^{0}. | om. και ante εξουθ. B. | εξουθ.] † -ντας. | εξουδενουντ. ‖ 10. εἱς] ‡ praem. ὁ ℵ: om. 'R^{sic} ut super rursus exploravimus' (Tf.). ‖ 11. † ταυτα προς ἑαυτ. ℵ^{ca}: om. προς ἑαυτ. ℵ*. | ὡσπερ. ‖ 12. αποδεκατω ℵ^{ca}: ‡ -τευω ℵ*. ‖ 13. †† ὁ δε. | επαρ. ante εις τον ουρ. | το στηθ.] om. εις. | ἑαυτου B: ‡ αυτου ℵ. | ὁ θεος ℵ^{a}: om. ℵ*. ‖ 14. ὑμιν] om. ὁτι. | αυτον. | † παρ' εκεινον. | ὁ δε. ‖ 15. αυτων B^{2} (vdtr). | επετιμων. ‖ 16. † προσεκαλεσατο. | αυτα. | † λεγων. ‖ 17. αν. ‖ 19. ὁ θεος] ‡ om. ὁ B* et ^{cor} ℵ*: hab. B^{3}ℵ^{ca}: add. ὁ πατηρ *d.* (uncis incl. '*Orig.* . . . 89' [evang. incert.]). ‖ 20. ψευδομαρτυρησῃς. | μητ.] add. σου. ‖ 21. παντα ταυτα P.

pp. 332, 333. Luc. xviii. 21—37.

xviii. 21. † εφυλαξα. | † μου. ‖ 22. om. ταυτα. | ετι ℵ^{ca}: ὁτι ℵ*. | δος. | † ουρανοις (om. τοις). ‖ 23. παντα. | περιλυπος P. | εγενηθη. ‖ 24. ὁ ις. | †† om. περιλ. γεν. ℵ. Syr.Hier. | † εισπορ. et post θεου. ‖ 25. τρημ. | βελ. | † εισελθ. 1^{0}. ‖ 26. ‡ ειπαν. ‖ 27. † τῳ θεῳ. | εστιν post παρα τ. θ. ‖ 28. ὁ Πετρ. | αφεντ. τα ιδ. ℵ^{ca}. Theb.: αφηκ. παντα και ℵ*. | σοι ℵ*: add. τι αρα εσται ἡμιν ℵ^{ca}. ‖ 29. ὁτι ℵ^{ca}: om. ℵ*. | †† η γυν. η αδελφ. η γον. | ‡ εἱνεκεν. ‖ 30. ὁς ουχι μη Bℵ. | † απολαβῃ. ‖ 31. Ἱερουσαλημ. ‖ 35. επαιτ. ‖ 36. τι αν] †† om. αν.

pp. 334, 335. Luc. xviii. 37—xix. 13.

xviii. 37. απηγγ. δε αυτῳ ℵ^{ca}: οἱ δε απηγγ. ℵ*. ‖ 38. Ιησου. ‖ 39. προαγοντες. | επετιμων. | σιωπησῃ. | αυτος δε] ὁ δε. | εκραζεν P. | ιυ. ‖ 40. † ὁ ις. | ὁ ις ad fin. Q. ‖ 41. †† om. λεγ. ‖ 43. αυτῳ ℵ^{ca}: τον ℵ*. ‖‖ xix. 2. †† και ην. ‖ 3. ηδυν. ‖ 4. προδρ.] add. εις το. | συκομορεαν Bℵ. | ἱνα ιδῃ ℵ^{ca}: του ιδειν ℵ*. | εκειν.] om. δι'. ‖ 5. † om. ειδ. αυτ. και ℵ. Theb. ‖ 7. παντ. | ανδρ. ἁμαρτ. ‖ 8. Ζακχ.] praem. ὁ. | τα ἡμισια BℵQ (-σεια B^{3}). | μου ante των ὑπ. | τοις. | † τ. πτ. ante διδ. ‖ 9. ὁ ις. | τῳ] om. εν. | om. εστιν ℵ*: hab. ℵ^{ca}. ‖ 11. αυτον post Ἱερ. | δοκειν αυτους ℵ^{ca}: δοκει αυτοις ℵ*. | μελλει post του θεου.

pp. 336, 337. Luc. xix. 13—28.

xix. 13. εν ᾡ. ‖ 15. δεδωκει. | γνοι. | τι διεπραγματευσαντο (om. τις). ‖ 16. δεκ. προσ. μν. | προσηργασα (sic) ℵ*: προσειργασατο ℵ^{ca}. ‖ 17. ευ. | αγαθε] post δουλε. ‖ 18. κυρ. post ἡ μν. σου. | μνα] μνας ℵ^{ca}. ‖ 19. †† και συ επανω γινου. ‖ 20. ὁ ἑτερος ℵ^{ca}: ὁτερος ℵ*. | μνας ℵ^{ca}: μνα ℵ*. ‖ 22. λεγ.] om. δε. ‖ 23. μου ante το αργ. | επι] om. την. | καγω. | ελθων ℵ^{ca}: add. ουν ℵ*. | αν αυτο επρ. ‖ 25. ειπαν. | κυριε B^{2}. ‖ 26. †† om. γαρ. | ὑμιν ℵ^{a}: om. ℵ*. | †† om. απ' αυτου ℵ*: † hab. ℵ^{ca}. ‖ 27. † τουτους. | † θελησ. | κατασφαξετε. | † αυτους.

pp. 338, 339. Luc. xix. 28—43.

xix. 29. Βηθφαγη Bℵ. | † Βηθανιαν ℵ^{ca}: †† Βηθανια ℵ*. | Ελαιων B^{2} (vdtr). | †† om. αυτου. ‖ 30. λεγων. | λυσ.] †† om. και. | αυτον hic. ‖ 31. ερειτε] om. αυτῳ. ‖ 31. λυετε ℵ* et ^{cb}: add. αυτον ℵ^{ca}. | om. αυτῳ ℵ*. ‖ 33. ειπαν. ‖ 34. ειπαν. | ὁτι. ‖ 35. επιριψ. | αυτων. | τα ἱματ. B. | επεβιβασαν. ‖ 36. ‡ αυτων. ‖ 37. † ηρξαντο. | πασων. ‖ 38. om. ὁ ερχ. ℵ*: hab. ℵ^{ca}. | βασ. ℵ^{ca}: praem. ὁ ℵ*. | εν ειρ. ℵ*: ειρ. ℵ^{ca}. | † ειρ. post εν ουρ. ‖ 39. ειπαν. ‖ 40. †† om. αυτοις. | † ὁτι B^{2}ℵ. | σιωπησουσιν Bℵ. | † κραξουσιν. ‖ 41. αυτην. ‖ 42. †† και συ post ταυτῃ. | εν τῃ ἡμ.] † om. και γε: om. σου. | ειρ.] †† om. σου.

pp. 340, 341. Luc. xix. 43—xx. 9.

xix. 43. περιβαλ.] παρεμβαλ. | om. σε 2^{0} et 3^{0} ℵ* (3^{0} *d.*): hab. ℵ^{c}. ‖ 44. επι λιθον. | εν σοι 2^{0} ante ανθ' ὡν Bℵ. ‖ 45. πωλουντας] sine add. ‖ 46. † και post γεγραπται ℵ^{ca}: om. ℵ* (om. ὁτι ℵ). | † εσται ὁ οικ. μ. οικ. πρ. ℵ^{ca}: om. εσται (et εστιν) ℵ*. ‖ 47. om. ἱερῳ οἱ δε. | και οἱ γρ. | λαου ad fin. Q (ante λαου hiat Q.). ‖ 48. εὑρ. | ποιησωσ. | ‡ εξεκρεμετο. ‖‖ xx. 1. ἡμ.] om. εκειν. | αρχ. | και οἱ. ‖ 2. και ειπαν. | πρ. αυτ.] †† praem. λεγ. | ειπον ἡμ. ℵ^{a} et ^{c}: om. ℵ*. ‖ 3. αυτους ℵ^{ca}: -τον ℵ*. | λογ.] om. ἑνα. ‖ 4. βαπτ.] add. το. ‖ 5. συνελογιζοντο. | ἑαυτους ℵ^{ca}: αυτους ℵ*. | ὁτι. | om. ἡμιν. | διατι] om. ουν. ‖ 6. † ὁ λαος ἁπ'. ‖ 7. μη ℵ^{a}: om. ℵ*. | ειδ.] om. αυτους. ‖ 8. ὁ ις ℵ^{ca}: om. ℵ*. ‖ 9. om. λεγειν ℵ*: post λαον ℵ^{a}. | ανθρ.] om. τις. | ανθρ. εφυτ. αμπ.

pp. 342, 343. Luc. xx. 9—23.

xx. 9. εξεδοτο ℵ^{ca}: ‡ εξεδετο Bℵ*. | ἱκαν. B^{2}ℵ. ‖ 10. και

καιρῳ. | *καρπου του* ℵ^ca^: om. ℵ*. | *δωσουσ.* | †† *εξαπεστ. αυτ. δειρ.* Bℵ. ‖ 11. *προσεθετο* ℵ^a^: *εθετο* ℵ*. | † *ετ. πεμψ.* ‖ 12. † *προσ. τρ. πεμψ.* | *και τουτ.* ‖ 13. *τι ποι.* B². | *εντρ.*] † om. *ιδοντ.* ‖ 14. *διελογιζ.* | *προς αλληλ.* | *κληρ.*] add. *δευτε.* | *αποκτεινωμεν.* | *ἱνα ἡμ. γεν.* ‖ 15. *εκβαλοντες.* ‖ 16. *τ. γεωργ.* ℵ^ca^: om. ℵ*. | *ακουσ. δε.* | *ειπαν.* ‖ 19. † *εζητησαν.* | †† *οἱ αρχ. και οἱ γραμ.* | *εγνωσαν γαρ* ℵ^a^: om. ℵ*. | *ειπεν* ante *την παρ.* ‖ 20. † *παρατηρησ.* | *ὑποκριν.* ℵ^ca^: *αποκριν.* ℵ*. | *λογου* Bℵ. | *ὡστε.* | om. *τῃ* 2°. ‖ 22. *ἡμας.* ‖ 23. *πανουργιαν.*

pp. 344, 345. Luc. xx. 23—38.

xx. 23. † om. *τι με πειρ.* ‖ 24. *δειξ.* | *οἱ δε εδειξαν αυτῳ και ειπαν* ℵ* (*ειπεν* ℵ^ca^). | †† *οἱ δε ειπαν.* ‖ 25. *πρ. αυτ.* | *τοινυν αποδ.* | *τῳ καισ.*] ‡ om. *τῳ.* ‖ 26. †† *του ῥημ.* ‖ 27. *οἱ λεγ.* | *επηρωτησαν.* ‖ 28. *Μωσ.* | om. *και οὑτος . . .* (ver. 29) *γυναικα.* | *ατεκνος ῃ* ℵ^a^: *ατ. ην* ℵ^c^. | *εξαναστησῃ* ℵ^a^. ‖ 29. *παρ' ἡμ. ησαν ἑπτα αδ.* ℵ^a^. ‖ 30. *ὁ δευτ.*] †† om. *ελαβεν* et *την γυν. κ.τ.λ.* ‖ 31. *ὡσαυτως* semel. | *ἑπτα*] non add. *και.* | *τεκνα*] om. *τα* B. | *και απεθανον.* ‖ 32. *ὑστ.*] add. *δε* ℵ^ca^: om. ℵ*: om. *παντων* ℵ. | † *και ἡ γυν.* ante *απεθ.* ‖ 33. ab init. † *εν τῃ ουν αναστ.* ℵ^ca^ (om. *ουν* ℵ*). | *αυτων* ℵ^ca^: om. ℵ*. | *εσται.* ‖ 34. om. *αποκριθ.* | *γεννωσι και γεννωνται* (*Iren. Gr.* 168). | *γαμισκ.* ℵ: *εκγαμιζονται* P. ‖ 35. *γαμιζ.* ‖ 36. *ουτε.* | *θεου*] om. *του.* ‖ 37. *Μωσ.* | *θεον Ισ.*] om. *τον.* | *θεον Ιακ.*] om. *τον.*

pp. 346, 347. Luc. xx. 39—xxi. 9.

xx. 39. *ειπαν* et add. *αυτου.* ‖ 40. † *γαρ.* ‖ 41. *λεγουσ.*] om. *τινες.* | †† *ειναι* Δ. *υἱον.* ‖ 42. ab init. om. *και.* | *αυτ.*] †† add. *γαρ.* | *ψαλμ.*] om. *των.* | *κυρ.*] praem. *ὁ.* ‖ 44. *αυτ.* post *κυρ.* | *αυτ.* post *υἱος.* ‖ 45. *τοις μαθ.*] add. *αυτ.* ‖ 46. *εν στολ.* ante *περιπ.* | *πρωτοκλισ.* ‖ 47. *οἱ κατεσθιουσιν.* | *μακρα.* ‖‖ xxi. 1. † *εις το γαζ.* ante *τα δωρα αυτ.* ‖ 2. *τινα*] nec praem. nec add. *και.* | *δυο* post *λ.* ‖ 3. † *αὑτη* ante *ἡ πτ.* ‖ 4. †† *παντες.* | †† om. *του θεου.* | *παντα.* | *καλοις* ℵ* et ^cor.^: *μεγαλοις* ℵ^a^. ‖ 5. ‡ *αναθεμ.* ‖ 6. *ταυτα ἁ* Q. | om. *επι λιθῳ* ℵ*: *επι λιθον* ℵ^ca^ | ‡ add. *ὡδε.* ‖ 8. †† om. *ὁτι.* | om. *ὁ καιρ. ηγγ. μη.* | om. *ουν.*

pp. 348, 349. Luc. xxi. 9—27.

xxi. 9. *γιν.* post *ταυτ.* ‖ 10. *επ'.* ‖ 11. † *και* ante *κατα τοπ.* | †† *λιμ. και λοιμ.* | ‡ *φοβητρα.* | *απ' ουρ.* post *μεγ.* ‖ 12. *παντ.*, *εφ' ὑμας* ℵ^a^: *επ' αυτους* ℵ*. | *τας* ante *συν.* | *απαγ.* Bℵ. ‖ 13. †† om. *δε* ℵ*: † hab. ℵ^ca^. ‖ 14. *θετε.* | *ουν* ℵ^ca^: om. ℵ*. | *εν ταις καρδ.* ‖ 15. † *αντιστ. η αντειπ.* Bℵ. Syr. Hier. | ‡ *παντ.* ‖ 17. *δια το ον. μου* post *ὑπο παντ.* ‖ 19. *κτησασθε.* ‖ 20. om. *την* ante *Ἱερ.* | † *γνωτε.* ‖ 21. *εν μεσῳ.* ‖ 22. *αὑται* B. | om. *εισιν.* | *πλησθ.* ‖ 23. *ουαι*] ‡ add. *δε.* | *γαρ* ℵ^ca^: add. *εν εκειναις ταις ἡμεραις* ℵ*. | *τῳ λαῳ*] om. *εν.* ‖ 24. *μαχαιρας.* | † *τα εθνη* ante *παντα.* | *αχρι οὑ.* | *καιροι εθν.*] non hab. *και εσονται.* ‖ 25. *εσονται.* | *και εν απορια.* | *ηχους.* ‖ 26. *επερχ.* ℵ^ca^: *επαρχομενων* ℵ*.

pp. 350, 351. Luc. xxi. 27—xxii. 4.

xxi. 27. *νεφελῃ.* ‖ 30. *αφ' ἑαυτων* (praem. *αυτων* ℵ*: om. ℵ^a^) ℵ* et ^cb^: *απ' αυτων* ℵ^ca^. | *εγγυς εστιν ηδη το θερος.* ‖ 32. om. *αν.* ‖ 33. *παρελευσονται* bis. ‖ 34. om. *δε.* | lin. 3. lege 'om. *Meth.* Symp. v. 5'. | *βαρηθ.* ℵ: *βαρυνθ.* *Meth.* | †† *αἱ καρδ.* post *ὑμ.* | *επιστ. εφ' ὑμ. αιφν.* ‖ 34, 35. lin. 2. lege '(L. c. *Meth. Tert.*)' etc., et dele infra. ‖ 35. † *γαρ* post *επ.* | † *επεισελ.* ℵ*: †† *εισελ.* ℵ^ca^. ‖ 36. † *δε.* | † *κατισχ.* ℵ. Syr. Hier. bis. | *ταυτα* hic ℵ^ca^: om. ℵ*. ‖ 37. †† *εν τῳ ἱερ. διδ.* | lin. 5. lege (vid. Mar. xiv. 49).' ‖‖ xxii. 3. *Σατ.*] om. *ὁ.* | *καλ.* ‖ 4. *αρχ.*], om. *και τοις γρ.* | *και στρατ.* (*στρατηγους* sic P). | om. *του ἱερ.* | † *αυτοις παρ. αυτον.*

pp. 352, 353. Luc. xxii. 5—20.

xxii. 5. *αργυριον.* ‖ 6. om. *και εξωμ.* ℵ* et ^ca^: hab. ℵ^cb^. | † *αυτοις* post *ατερ οχ.* ‖ 7. *ἡ ἡμ.* ℵ et A (Cowp. diserte: dele infra). | *ᾑ*] ‡ praem. *εν.* ‖ 9. *ειπαν.* ‖ 10. *συναντησει.* | *ὑδατος* ℵ^cb^: om. ℵ*. | *εις ἡν.* ‖ 11. *λεγει*] praem. *λεγοντες.* | *καταλυμα*] add. *μου.* ‖ 12. *αναγαιον.* | *κακει.* ‖ 13. *ειρηκει.* ‖ 14. *αποστ.* ℵ*: praem. *δωδ.* ℵ^cb^: *δωδ.* sine *αποστ.* ℵ^ca^. ‖ 16. †† om. *ουκετι.* | *αυτο.* ‖ 17, 18, 19. † hoc ordine ℵ. | 17. *ποτ.*] om. *το.* | om. *τουτο* ℵ*: hab. ℵ^ca^. *εις ἑαυτους* ℵ^ca^: *αλληλοις* ℵ*. ‖ 18. *ὑμιν*] add. *ὁτι.* | *ου μη πιω*] † add. *απο του νυν.* | *γενημ.* | *οὑ.* ‖ 19. *εις την*] hab. *εις* B³ (vdtr). ‖ ver. 20.] † hab. ℵ. | lin. 3. adde '(vid. *Marcion.* vel *Tert.* Marc. iv. 40)'. | † *ὡσαυτ.* post *ποτ.* ℵ. Syr. Hier.

pp. 354, 355. Luc. xxii. 20—35.

Text. xxii. 30, marg. Lege *καθῆσθε.*

xxii. 20. om. *καινη* (*Tert.*). | *εκχυνν.* ℵT. | Lect. Vulg. lege 'qui pro vobis'. ‖ 22. † *ὁτι.* | *ὁ υἱος μεν* ℵ^ca^: om. *μεν* ℵ*. Syr. Pst. Crt. Hier. | *πορευ.* post *κ.τ. ὡρισ.* ‖ 24. om. *και.* | *εν αυτ.* ℵ^ca^: *εις ἑαυτους* ℵ*: *εν ἑαυτοις* T. ‖ 25. hab. post *αυτων* 1° *και οἱ αρχοντες των εξουσιαζουσιν αυτων και ευεργεται καλουνται*: om. *αρχ. των* et *και* ante *ευεργ.* et leg. *εξουσιαζοντες* ℵ^ca^. ‖ 26. *γιν.* (*γειν*). | *μειζ.* ℵ^ca^: *ὁ μειζ.* ℵ*. ‖ 27. *τις γαρ ὁ μειζων* ℵ^b^ (om. *ὁ* ℵ^ca^). | lin. 14. dele 'et om. . . . *ειμι.*' | *ειμι* post *ὑμ.* | *εν μεσῳ.* | *ειμι*] *ηλθον* D. ‖ 30. *εσθιητε.* | *εν τῃ βασ. μου.* | † *καθησεσθε* ℵ: †† *καθησθε* B (-*σθαι* B²). | † *κριν.* hic ℵ: †† post *φυλ.* B. | *δωδ.* (*ιβ*) ℵ^ca^: om. ℵ*. ‖ 31. † *ειπεν δε ὁ κυρ.* | *Σιμ.* semel tantum. ‖ 32. *εκλιπῃ.* | *στηρισον.* ‖ 33. *ὁ δε ειπεν.* ‖ 34. *ου*] om. *μη.* | *ἑως.* | *με* ante *απαρν.* | *ειδ.*] om. *μη.* ‖ 35. *βαλλ.* ℵQT.

pp. 356, 357. Luc. xxii. 35—46.

xxii. 35. *τινος* ℵ^ca^: *τι* ℵ*. | *ειπον* ℵ: *ειπαν* T. | *ουδ.* ℵ: *ουθ.* T. ‖ 36. *ὁ δε ειπ.* ℵ*: † *ειπ. δε* ℵ^ca^T. | *βαλλ.* ℵQT. ‖ 37. *τουτο*] om. *ετι* ℵT. | *το και.* | † *και γαρ το* Bℵ: *και το γαρ* T. | *το περι.* ‖ 38. *ειπαν* ℵT. | *κυρ.* ℵ^ca^: om. ℵ*. ‖ 39. *επορευετο* Q. | *και οἱ μαθ.*] hab. *και* B². | *μαθ.*] om. *αυτου.* ‖ 40. *εισελθ.* B² (vdtr). ‖ 41. *απεσπασθη* ℵ^a^ et ^c^: *απεσπαθη* ℵ*. | *προσηυξατο.* ‖ 42. *παρενεγκαι.* | *τουτο* ante *το ποτ.* ℵ^a^. | *γινεσθω.* ‖ 43, 44.] om. ℵ^a^: hab. ℵ* et ^c^. | lin. 10. nonnulli.] adde 'Item Armeni ap. Niconem (vdtr). Vid. p. 416. col. 3. l. 26.' | lin. 42. lege '219. vid. 277'. | *απ'* (om. *του*). ‖ 44. *γεναμενος.* | *και εγεν.* | om. *ὁ.* | *καταβαινοντος.* | † *την γ.* ‖ 45. *μαθ.*] om. *αυτου.* | *κοιμ.* ante *αυτ.*

pp. 358, 359. Luc. xxii. 47—61.

xxii. 47. *ετι*] om. *δε.* | *αυτους.* ‖ 48. *ις δε.* | *Ιουδα* ℵ^ca^: om. ℵ*. ‖ 49. *ειπαν.* | *κυριε* (om. *αυτῳ*). | *παταξομεν* B. | *μαχαιρῃ.* ‖ 50. † *του αρχ.* ante *τον δουλ.* ℵT. | *το ους* ante *αυτου.* ‖ 51. *δε.* | *ὁ ις.* | *τ. ωτ.*] om. *αυτου.* ‖ 52. *ις*] om. *ὁ* ℵT. | *επ'* ℵ^ca^: *προς* ℵ*. | *εξηλθατε.* ‖ 53. ‡ *αλλ'.* | *εστιν* ante *ὑμ.* ℵ^ca^: om. ℵ*. ‖ 54. †† om. *και εισηγ.*: om. *αυτον.* | *την οικ.* ‖ 55. † *περιαψ.* | *εν μεσῳ.* | *συγκαθ.* (*συνκ*): om. *αυτων.* | *εν μεσ.* ‖ 57. *ηρνησ.*] om. *αυτον.* | † *γυναι* post *αυτον.* ‖ 58. *βραχυ* ℵ* et ^c^: add.

παλιν ℵ^a. | εφη. ‖ 59. ην ℵ^a : om. ℵ*. ‖ 60. τι λεγ. | αλεκτ.] om. ὁ. ‖ 61. lin. 3. lege ὁ Πετρος κυριε T*. | †† ρημ.

pp. 360, 361. Luc. xxii. 61—xxiii. 6.

xxii. 61. πριν] † om. η. | σημ. post φων. ‖ 62. om. ὁ Πετρ. ‖ 63. αυτον. | ενεπαιζον (-πεζ.) ℵ^ca : -ζαν ℵ*. ‖ 64. om. αυτον ετυπτον αυτ. το πρ. και. | επηρ.] add. αυτ. ‖ 66. ἡμ. εγεν. | πρεσβυτερειον BTV. | απηγ. | αυτων. ‖ 67. ειπον. | om. ὑμιν ℵ* : hab. ℵ^ca. ‖ 68. εαν δε] om. και ℵT. | †† om. μοι. | †† om. η απολυσητε. ‖ 69. νυν δε. | lin. 6. dele D. | lin. 8. om. τ. θεου *l. Orig. Int.* ii. 910 (non est scriptum *a dextris Dei*, sed apud omnes evangelistas *ad dextram virtutis* et non est additum *Dei*). ‖ 70. ειπαν. | δε. ‖ 71. ειπαν. | χριαν εχ. μαρτ. ‖‖ xxiii. 1. ηγαγον. ‖ 2. ευρομεν ℵ : ευραμεν T. | ἡμων (post εθνος). | non add. και καταλ. κ.τ.λ. | φορους Καισ. διδ. ℵT. | και λεγ. | † ἑαυτ. ‖ 3. ηρωτ. | εφη] λεγει. ‖ 5. τες potius quam ὁτι in T defuisse censet Tisch. | λαον] οχλον. | om. διδ. ℵ. (dele c.). | και ante αρξ.

pp. 362, 363. Luc. xxiii. 6—23.

xxiii. 6. †† om. Γαλιλαιαν. | ὁ ανθρ. Γαλ. B². ‖ 7. προς Ἡρ. οντα κατ' (sic) αυτ. | ταυταις ℵ^ca : αυταις ℵ*. ‖ 8. om. δε ℵ* : hab. ℵ^ca. | εξ ἱκανων χρ. | θελ. post εξ ἱκ. χρ. | om. πολλα ℵT. ‖ 9. om. δε ℵ*. ‖ 11. δε] τε. | om. αυτον 1⁰ ℵ* : hab. (post τε) ℵ^ca. | ὁ Ἡρ.] ‡ praem. και ℵT. | †† om. αυτον (post περιβ.). | ανεπεμψεν ℵ^ca : επεμψεν ℵ*. ‖ 12. ὁ τε Ἡρ. και ὁ Πιλ. | προυπηρχον ℵ^ca : -ντο ℵ*. | αυτους. ‖ 14. ουθεν ℵT. | ‡ om. κατ'. ‖ 15. lin. 1. lege ανεπεμψα. | †† ανεπεμψεν γαρ αυτον πρ. ἡμας Bℵ. ‖ 17. αναγκ. δε ειχεν απολ. αυτοις κατα ἑορτην ἑνα. ‖ 18. † ανεκραγον. | τον Βαρ. ‖ 19. βληθεις] βεβλημενον ℵ^a et ^c : om. ℵ*. | εν τη φυλ. | † om. αναγκην κ.τ.λ. ‖ 20. δε. | add. αυτοις ℵT. ‖ 21. σταυρου σταυρου. ‖ 23. εκειντο. | σταυρωθηναι. | †† om. και των αρχ.

pp. 364, 365. Luc. xxiii. 24—37.

xxiii. 24. και Πιλ. επεκρ. ‖ 25. om. αυτοις. | φυλ.] om. την. ‖ 26. † απηγαγ. ℵ : †† απηγον Latt. | Σιμωνα τινα Κυρηναιον ερχομενον. | φερειν ℵ^c (αιρειν ℵ^a) : om. ℵ*. ‖ 27. om. αἱ. | om. και. ‖ 28. ις ειπεν] praem. ὁ ℵ^ca : om. ὁ ℵ* et ^cb. ‖ 29. ‡ ἡμ. ερχ. | om. αἱ 1⁰. | αἱ κοιλ. | εθρεψαν. ‖ 30. αρξονται. | πεσατε ℵ^ca : πεσετε ℵ*. ‖ 31. † τῳ ὑγρ. ‖ 32. ‡ δυο post κακουργ. | om. συν αυτῳ] dele Syr. Hier. ‖ 33. ηλθον. | καλουμ. | αριστερων. ‖ 34. ὁ δε ad ποιουσιν ℵ* et ^c ; lege 'Iren. 210. (vid. 198, 207)' : om. ℵ^a. | ελεγεν. | † κληρον. ‖ 35. εξεμυκτ. δε (om. και). | om. συν αυτ. | †† του θεου ὁ εκλ. ‖ 36. †† ενεπαιξ. | και οἱ] om και. | οξ.] om. και.

pp. 366, 367. Luc. xxiii. 37—49.

xxiii. 37. ει συ ει. ‖ 38. †† om. επιγεγρ. | (††) γρ. Ἑλλ. Ῥωμ. Ἑβρ. ℵ* et ^cb : † om. ℵ^ca. | † ὁ βασ. των Ιουδ. οὑτος. ‖ 39. εβλασφημει B. | hab. αυτον B. | † λεγων. | ουχι. ‖ 40. επιτιμων αυτῳ εφη. | ουδε ℵ^ca : ου ℵ*. | ει. ‖ 41. ab init.] και. ‖ 42. ιυ] praem. τῳ ℵ^ca : om. ℵ*. | μου] om. κυριε. | † εν τη βασ. σου. ‖ 43. †† om. ὁ ις. | ‡ σοι post λεγω. | μετ' εμου ante εση. ‖ 44. και ην Bℵ. | †† om. ηδη. | ὡρα ὡσει. | και 2⁰ ℵ^ca : om. ℵ*. | ενατης. ‖ 45. ‡ του ἡλ. εκλιπ. | ‡ εσχ. δε. ‖ 46. φων. μεγ. hic. | παρατιθ. | † τουτο δε. ‖ 47. ἑκατονταρχης ℵ* : -χος ℵ^ca. | † εδοξαζ. | οντως] praem. ὁτι. ‖ 48. επι] εις. | θεωρησ. | om. ἑαυτων. ‖ 49. γν. αυτου. | †† add. απο. | γυναικ.] non praem. αἱ.

pp. 368, 369. Luc. xxiii. 49—xxiv. 5.

xxiii. 49. συνακολουθουσαι. ‖ 50. ανηρ 2⁰] praem. και. | και δικ. ‖ 51. (††) συνκατατιθεμ. | ὁς] om. και. | προσεδεχ.] om. και αυτος. ‖ 53. καθ.] om. αυτο. | αυτον Bℵ. | ‡ ουδεις ουδεπω. ‖ 54. παρασκευης. | και. ‖ 55. αἱ γυν.] γυν. tantum. | †† αυτ. post Γαλ. ‖ 56. hab. μεν P. ‖‖ xxiv. 1. ορθου. | βαθεως. | †† ηλθ. post επι το μνημ. | μνημειον. | † ηλθον. | om. και τινες συν αυταις. ‖ 3. εισελθ. δε. | ουκ. | † του κυ. | ιυ. ‖ 4. απορ. | ανδ. ante δυο. | εσθητι αστραπτουση ℵ. (*Orig.* i. 621.) ‖ 5. τα πρ. | ειπαν.

pp. 370, 371. Luc. xxiv. 5—20.

xxiv. 6. αλλα. | ὁτι δει post τον υἱ. του ανθρ. ℵ* : ante ℵ^ca. ‖ 9. παντα ante ταυτα. ‖ 10. † ησαν δε. | Μαρια 1⁰] Μαριαμ. | Ιωαννα. | ἡ Ιακ. | ελεγ.] om. αἱ ℵ* : hab. ℵ^ca. ‖ 11. ταυτα. ‖ 12. † hab. ver. ℵ. | om. κειμ. | om. μονα ℵ* : hab. ℵ^cb. ‖ 13. †† ησ. πορ. post ἡμ. ℵ (* et) ^a et ^c (ησ. δε πορ. ℵ*). | εξηκ.] praem. ἑκατον. ‖ 15. και αυτος B³ (Tisch. com. : 'B²' in not. s.q.) : αυτους (om. και) B*. ‖ 17. † και εσταθ. ‖ 18. εἱς] om. ὁ. | om. εξ αυτων. | ονοματι. | Ἱερ.] om. εν. | ουκ εγνως] praem. ταυτα. ‖ 19. ειπαν. | † Ναζαρηνου. | λογ. και εργ. ‖ 20. παρεδ. αυτ.

pp. 372, 373. Luc. xxiv. 20—36.

xxiv. 21. ελπιζομεν ℵ : ηλπιζαμεν B. | αλλα γε και. | ἀγει ℵ^a : om. ℵ*. | †† om. σημ. ‖ 22. γενομ. | ορθριναι. ‖ 23. ηλθον. ‖ 24. ‡ και αἱ. ‖ 27. Μωσ. | προφ.] add. και. | διερμηνευειν ℵ* : † -ευσεν Bℵ^ca. | τι ην. | om. πασαις. | ‡ ἑαυτου. ‖ 28. προσεποιησ. | πορρωτερω. ‖ 29. † ηδη post κεκλ. ‖ 30. λαβων] praem. και. | ηυλογ. | επιδιδ.] εδιδου. ‖ 31. διηνυχθησαν ℵ^ca : διηνυγησαν ℵ*. | και επεγν. αυτ. ℵ^a et ^c : om. ℵ*. ‖ 32. ειπαν. | † εν ἡμ. | ὁδῳ] om. και. | διηνυγεν. ‖ 33. ηθροισμ. ‖ 34. οντ. ηγ. ὁ κς. | Σιμ.] praem. τῳ. ‖ 36. om. ὁ ις. | εν μεσῳ. | και λεγ. αυτ. ειμ. ὑμ.

pp. 374, 375. Luc. xxiv. 36—53.

xxiv. 37. πτοηθ. δε] φοβηθεντες δε. ‖ 38. † διατι. | ταις κ. ‖ 39. τους ποδ. μ. και τας χ. μου. | ὁτι εγω ειμ. αυτ. | πνευμα] non add. και. | σαρκας και ℵ* : σαρκα και ℵ^corr. : και σαρκας (*Iren.* 294.) ‖ 40. † hab. ver. ℵ. | εδειξ. ‖ 41. απο της χωρας hic. | ενθαδε ℵ^ca : ὡδε ℵ*. ‖ 42. lin. 7. lege εφαγε. | †† om. και απο μελ. κηρ. ℵ. *Orig.* i. 384 (vdtr). ‖ 44. προς αυτ. | om. μου post λογοι. | Μωσ. και] om. και. | εν ℵ. Syr. Hier. | † τοις προφ. ℵ. Syr. Hier. ‖ 45. συνιεναι ℵ : συνειναι B. ‖ 46. om. οὑτ. γεγρ. και *Eus.* Theoph. *Syr.* iv. 9 : om. και οὑτως εδει ℵ. Syr. Hier. *Cypr.* 277 (dele supra). ‖ 47. ‡ εις αφ. ℵ : και αφ. Syr. Hier. | αρξαμενοι. ‖ 48. ὑμ.] om. δε ℵ. Syr. Hier. | † εστε ante μαρτ. ‖ 49. καγω (om. ιδου). | εξαποστ. ℵ^ca : αποστ. ℵ*. | om. Ἱερ. | † εξ ὑψ. ante δυν. ‖ 50. αυτ.] om. εξω. | προς. | ηυλογ. ‖ 51. και ανεφερ. εις τον ουρ. ℵ^ca. Syr. Hier : om. ℵ*. ‖ 52. μεγ. B³. ‖ 53. †† om. αιν. και ℵ. Syr. Hier. | om. αμην.

Subscr. ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΗΝ.

pp. 376, 377. Jo. i. 1—14.

Inscr. ΚΑΤΑ ΙΩΑΝΝΗΝ ℵ. ||| i. 3. *ουδε ἑν* ℵ^{ca}: *ουδεν* ℵ*. | *ὁ γεγονεν* cum seqq. conj. || 4. *ην* 1^0] ††*εστιν*. | *των ανθρ*. B^2. || 5. *αυτο* B ('incola . . . nec adest nec unquam aderat,' Tisch.). || 6. *ονομα αυτῳ*] praem. *ην* ℵ*: contra ℵ^{cor}. || 10. *δι' αυτου* ℵ^{ca}: *δι' αυτον* ℵ*. || 12. om. *δε* Syr. Hier. *Cypr.* 206 (dele supra). | *ελαβον*. | *ουδε εκ θελ. ανδρ*. B^2 (om. *εκ* ℵ*: hab. B^{2}ℵ^{ca}). | *εγεννηθ*. ℵ: *εγενηθ*. B.

pp. 378, 379. Jo. i. 14—26.

i. 15. *λεγ*. ℵ^a: om. ℵ*. | *ὁν ειπον* ℵ^{ca}: ‡ *ὁ ειπων* Bℵ^a: om. ℵ*. | *εμπρ.*] praem. *ὁς* ℵ*: non ℵ^c. || 16. *ὁτι*. || 17. *Μωυσ*. | *χυ* ℵ^c: om. ℵ*. || 18. *μονογ.*] om. *ὁ* ℵ*: hab. ℵ^{ca}. | *θεος* ℵ. Valentiniani ap. *Iren.* 40 et *Clem.* 968 (dele '*Exc.* . . . 968'). | col. 2, lin. 36, lege '768.' | col. 3, lin. 30, lege 'iii. 91^e.' | om. *ὁ ων*. | enarravit *a*.] adde '(conf. *Tert.* Prax. 8. 15. 21. *Novat.* Trin. 18; item ℵ*)'. | add. nobis *c*. Syr. Hier. || 19. ‡ om. *πρ. αυτ*. | *Λευειτας*. | *επερωτησωσιν*. || 20. om. *και ωμ*. 2^0. | *εγω ουκ ειμι*. || 21. *ηρωτ*. ℵ^a et ^{c}: *επηρωτ*. ℵ*. | om. *αυτον* ℵ*: hab. ℵ^{ca}. | *τι*] praem. *παλιν*. | om. *συ*. | *και λεγ.*] om. *και*. | *ὁ προφ*. ℵ^{ca}: om. *ὁ* ℵ*. || 22. *ειπον*. | *ουν* Bℵ: om. *c*. || 24. *απεστ.*] om. *οἱ* ℵ*: hab. ℵ^{cb}(?). || 25. om. *και ηρωτ. αυτον*. | *ειπον*. | *ουδε* bis ℵT^b. | 'Ηλιας ℵ: 'Ηλειας T^b. | *ὁ προφ*. || 26. *απεκριθη* ℵ: *απεκρινατο* (praem. *και* $^{cor.}$) T^b. | *εν ὑδ*. ℵ^c: *εν τῳ ὑδ*. ℵ*. | lege '*μεσος*] † add. *δε*'. | om. *δε* ℵT^b. | † *στηκει* T^b: *ἱστηκει* ℵ.

pp. 380, 381. Jo. i. 26—41.

i. 27. om. *αυτ. εστ*. ℵT^b. *Orig.* i. 586 cod. | † *ὁ οπ*. ℵ^{ca}: †† om. *ὁ* ℵ*. *ff. Orig.* i. 586 cod. *Cypr.* | om. *ὁς εμπρ. μου γεγ*. ℵT^b: om. *ὁς a.e. Cypr.* 293. | †† om. *εγω* ℵ: † hab. (post *ουκ ειμι*) T^b. || 28. *εγεν*. ante *εν Βηθ*. ℵ. *a.b.c.* | *Βηθανιᾳ* ℵ*. Theb. (Lag.): *Βηθαραβα* ℵ^{cb}: *Βηθαβαρα* T^b: *Βηθαβρα* Arm. (dele supra) teste Lagardio. | *Ιορδ.*] add. *ποταμου*. | *ὁ* ante *Ιωαν*. || 29. om. *ὁ Ιωαν*. || 30. *ὑπερ* ℵ*: *περι* ℵ^{ca}T^b. || 31. *ὑδ.*] om. *τῳ* ℵT^b. || 32. *Ιωαν.*] om. *ὁ* ℵT^b. | *λεγων* ℵ^b: om. ℵ*. | *ὁτι*] add. *εγω* T^b. | *ὡς* ℵT^b. | *καταβ*. post *περιστ*. ℵ. *a.b.c.* | *εκ του ουρ*. | *και εμεινον*] *και μενον* ℵ. *b.c.* || 33. *και εγω*. | *ὑδ.*] praem. *τῳ*. | *τῳ πνευμ. τῳ* T^b (vdtr). | om. *και πυρι*. || 34. *ὁ υἱος του θεου* ℵ^{ca}: *ὁ εκλεκτος του θεου* ℵ*. || 35. *Ιωαν.*] praem. *ὁ* ℵT^b. || 36. om. *ὁ αιρ. τ. ἁμ. τ. κ*. || 37. om. *και* 1^0 ℵ*: hab. ℵ^{ca}T^b. | ‡ *οἱ δυο μαθ. αυτου* ℵ: †† *οἱ δυο αυτ. μαθ*. T^b. || 38. *δε* ℵ^a et ^{b} T^b: om. ℵ*. | *ακολ.*] om. *αυτῳ*. | *αυτοις* ℵ^{ca}: om. ℵ*. | *ειπον*. | *ῥαββει*. | *λεγ. μεθερμην*. ℵ^{ca}: *λεγ. ἑρμην*. ℵ*. || 39. *οψεσθε* T^b: *ιδετε* ℵ. | *ηλθον* ℵT^b. | *ουν* ℵ (T^b) (*και ηλθ. ουν* T^b. Syr. Hier.). | *ειδον* ℵT^b. | *εμειναν* P. | *ὡρ.*] om. *δε* ℵT^b. || 40. *ην*] om. *δε*. | om. *των δυο* T^b. | *των ακ.*] om. *των* ℵ*: hab. ℵ^{ca}. || 41. *πρωτον* ℵ^{ca}T^b: *-τος* ℵ*.

pp. 382, 383. Jo. i. 41—ii. 9.

i. 41. *Μεσσ*. ℵT^b. | *χς*] om. *ὁ*. || 42. *ηγ.*] om. *και*. | *αυτον* hab. B. | om. *δε*. | † *Ιωαννου* ℵ: †† *Ιωνα* B^3. || 43. *ηθελ.*] om. *ὁ ις*. | *ὁ ις* post *αυτῳ* ℵ^c (om. *ὁ* ℵ*). || 44. *Φιλ.*] *δε ὁ* ℵ^{ca}: om. ℵ*. | *Βηθσαιδα* ℵ^{ca}: *-δαν* ℵ*. | om. *εκ* ℵ* et ^{cb}: hab. ℵ^{ca}. || 45. *Μωσ*. | *υἱον*] †† om. *τον*. | *του Ιωσ*. | *Ναζαρετ*. || 46. *και* ab init.] om. | *Ναζαρετ*. | *τι αγ.*] *αγ. τι*. | ‡ om. *ὁ* ante *Φιλ*. || 47. *ειδεν* ℵ^{ca}: *ιδων* (om. *και* ante *λεγει*) ℵ*. *a.b.c.ff^2.l.* | ‡ *ὁ ις*. | *αυτου* ℵ^{ca}: *του Ναθαναηλ* ℵ*. | *Ισδραηλειτης* ℵ hic ut semper exc. Ro. ix. 4 (*-σρα-*) et 2 Co. xi. 22 (*-λιτ-*): *Ισραηλειτης* constanter B exc. Act. ii. 22; iii. 12 (*-στρ-*). || 48. *ὁ ις*. || 49. ‡ om. *αυτῳ*. | *Ναθ.*] add. *και ειπ*. | *ῥαββει*. | *ει ὁ βασ*. || 50. *ὁτι* ante *ειδον*. | *μειζονα*. | *οψῃ*. || 51. om. *απ' αρτι*. | *ανεῳγ*. ℵ^{ca}: *ηνεῳγ*. ℵ*. ||| ii. 1. ‡ *τῃ ἡμ. τῃ τρ*. || 3. *και ὑστερησαντος οινου λεγει* ℵ^a: *και οινον ουκ ειχον ὁτι συνετελεσθη ὁ οινος του γαμου ειτα λεγει* ℵ*. | *οινον ουκ εχουσιν* ℵ^{ca}: *οινος ουκ εστιν* ℵ*. || *και* ab init.] hab. ℵ^{ca}: om. ℵ* et ^{cb}. || 5. *ὁ τι*] *ὁτι ὁ*. || 6. *λιθ*. ante *ὑδρ*. | hab. *κειμεναι* post *Ιουδ*. ℵ^{ca}: om. ℵ*. || 7. *λεγ.*] praem. *και*. || 8. *οἱ δε ηνεγκ*.

pp. 384, 385. Jo. ii. 9—25.

ii. 9. *ποθεν*] *που* T^b. || 10. om. *αυτῳ*. | † *τοτε* ℵ^{ca}: †† om. ℵ*T^b. | *συ*] add. *δε* ℵ: om. T^b. || 11. *αρχ*. T^b: praem. *την* ℵ. | *εν Κανα*. | *Γαλ*. ℵ^a; add. *πρωτην* ℵ*. | *αυτου* ℵ^{ca}: om. ℵ*. | *εις αυτ. οἱ μαθ. αυτ*. ℵ^{ca}: *οἱ μαθ. αυτ. εις αυτ*. ℵ*. || 12. *Καφαρν*. ℵT^b. | *αδ.*] add. *αυτου* ℵ: om. T^b. | om. *και οἱ μαθ. αυτου* ℵ (om. *αυτου* T^b vdtr.). | *εμειναν*. || 13. *και εγγ.*] *εγγ. δε* (om. *και*). || 14. *βο. και προβ*. ℵ^{ca}: *και τα προβ. και βο*. ℵ*. || 15. *και ποιησας* ℵ^{ca}: *εποιησεν* ℵ*. | *παντ*. ℵ^{ca}: praem. *και* ℵ*. | *τα τε*] om. *τε* ℵ* et ^{cb}: *τα και* ℵ^{ca}. | ‡ *τα κερ*. T^b: *το κερ*. ℵ. | *κατεστρεψεν*. || 16. *μη*] om. *και* || 17. *εμνησθ.*] om. *δε* ℵT^b. | *εστιν* hic. | *καταφαγεται* ℵT^b. || 18. *ειπον* ℵT^b. || 19. *ις*] praem. *ὁ*. | † *εν τρ*. ℵP. || 20. *ειπον*. | *τεσσερακ*. | ‡ *οικοδ*. ℵT^b. | *εν τρισ.*] om. *εν* ℵ. *a.c.*: hab. T^b. | *εγειρεις* T^b. *b.c.* || 21. *αυτου* ℵ^{ca}: om. ℵ*. || 22. *ελεγ.*] om. *αυτοις* ℵT^b. | *ὁν* ℵT^b. || 23. *τοις* ante 'Ιερ. ℵPT^b. | † *εν τῃ ἑορ*. ℵPT^b. || 24. *ις*] praem. *ὁ* ℵ: om. *ὁ Ιησ*. T^b. *e.* | *αυτον* 1^0 ℵ*: *ἑαυτον* ℵ^{ca}P. | om. *αυτον* 2^0. || 25. om. *ὁτι* T^b. | *ου χρ.*] *χρ. ουκ*.

pp. 386, 387. Jo. iii. 1—19.

Text. 3, 5 marg. Post *εἰσελθεῖν* in ver. 5 incipit Syr. Crt.

iii. 1. *ονομα αυτῳ*] *ονοματι*. || 2. *αυτ*. ℵT^b. | *ῥαββι* T^b: *-ββει* ℵ. | *δυν*. ante *ταυτ. τα σημ*. ℵT^b. || 3. *ις*] praem. *ὁ* ℵ: om. T^b. | om. *και ειπ. αυτ*. | *γεννηθῃ*] *αναγεννηθῃ* Vulg. *Cl. a.b.c.ff.* (contra Vulg. *c.f.l.*). || 4. *Νικ.*] praem. *ὁ*. | *γενν*. 1^0] *αναγενν. a.* (? *c.f.*) (contra Vulg. *b.c.ff.l.*). | *γερων ων γεννηθ*. | *γενν*. 2^0] *αναγενν*. Vulg. *Cl. a.b.e.l.* (contra Vulg. *c.f.ff.*). || 5. *ὁ ις*] †† om. *ὁ*. | om. *και ειπεν αυτῳ* ℵ* et ^{cb}: hab. *και ειπεν* ℵ^{ca}. | *αμην* bis. | *ἐξ ὑδατος και πνευμ. γεννηθῃ*. | *γενν.*] *αναγενν*. Vulg. *a.b.c.e.ff.l.m. Tert.* Bapt. 13. *Orig. Int.* ii. 144. iii. 686. 948. iv. 483. 484. 560. 561. (contra *f.* (*Orig.* iii. 686.) *Eus. Tert.* Anim. 39. (Bapt. 12.) *Cypr.*). | *εισελθειν* (om. *εις*) ℵ^{ca}: *ιδειν* ℵ*. | *του θεου* ℵ^{ca}: *των ουρ*. ℵ*. || 7. *γενν.*] *αναγενν. b.c.m.* (? om. *ανωθεν a.ff.*) (contra Vulg. *c.f.l. Hil.*). || 8. *αλλ'*. | *και που* ℵT^b. | *γενν.*] *αναγενν. a. Fos.* (contra Vulg. *b.c.f.ff.l. Hil.*). | *εκ του πν.*] *εκ του ὑδ. και του πν*. || 10. *ις*] praem. *ὁ*. || 12. *επ. πιστευετε* T^b. || 13. ‡ om. *ὁ ων εν τῳ ουρ*.

ℵT^b. ‖ 14. Μων. ℵT^b. | ὑψωθ. *hic.* ‖ 15. εν αυτ. T^b. *l.*: εις αυτ. ℵ. | ‡ om. μη απολ. αλλ' ℵT^b. ‖ 16. ‡ om. αυτου ℵ*: hab. ℵ^{ca}T^b. | εδωκεν ℵ^a: om. ℵ*. | επ' αυτον T^b. | αλλ'. ‖ 17. υἱον αυτου] †† om. αυτου ℵT^b.Syr.Hier.Lond.(vdtr: contra Rom. bis). ‖ 18. †† om. δε ℵ: † hab. T^b.

pp. 388, 389. Jo. iii. 19—iv. 3.

iii. 19. οἱ ανθρ. ηγαπ. το σκοτ. μαλλον. | αυτων ante πον. ℵT^b. ‖ 20. και ουκ ερχ. πρ. το φως ℵ^{ca}: om. ℵ*. | τα εργα αυτ. ℵT^b. ‖ 21. ὁ δε ποιων ad τα εργα αυτου ℵ^{ca}: om. ℵ*. | τα εργα αυτου ℵ^{ca}: αυτ. τ. ερ. T^b. | ειργασμενα ℵ^a et ^{ca}: -νον ℵ*. (*a.*) *Lucif.*: -νος *Iren.* ‖ 22. γην] add. και οἱ μαθηται αυτου. | και εκει] κακει. ‖ 23. Ιωαν.] om. ὁ. | Σαλειμ T^b. ‖ 24. ὁ Ιωαν.] †† om. ὁ. ‖ 25. ουν ℵ^{ca}: δε ℵ*. | ζητ. ℵ^{ca}: συνζητησις ℵ*. | μαθ.] non add. των. | Ιουδαιου ℵ^{ca}: -αιων ℵ*. ‖ 26. ηλθον ℵT^b. | ειπον ℵT^b. | Ῥαββει. ‖ 27. ουδεν εαν. ‖ 28. om. μοι ℵ: hab. T^b. | ειπον] add. εγω T^b (vdtr). | ὁ ἑστηκ. αυτου και ακουων. ‖ 31. ων ℵ^{ca}: praem. δε ℵ*. | εκ 1^o ℵ^{ca}: επι ℵ*. *a.e.* | επανω παντ. εστ. 2^o ℵ^{ca}T^b: ‡ om. ℵ*. *Eus. c.* Mcl. 87^d (dele supra: item dele *Tert.* de Bapt. 10). *Novat.* 14. ‖ 32. και ab init.] om. ℵT^b. Syr.Hier. *Eus. Novat.* | ὁ ℵ^b: ὁν ℵ*. | ‡ om. τουτο ℵ. *Novat.* (dele *Tert.*): hab. T^b. ‖ 34. διδ.] †† om. ὁ θεος ℵT^b. (*Orig.* Eph. Cram. 170). | το πν. B^2. (*Orig.* Eph.). ‖ 36. ὁ δε ℵ^{ca}T^b: om. δε ℵ*. | οψ. ζωην ℵ* et ^{ca}: εχει ζωην ℵ^a. | επ' αυτον μενει. ‖‖ iv. 1. † ὁ κυριος T^b: †† ὁ ις ℵ. | † η B^2ℵ. ‖ 2. ις ante αυτος.

pp. 390, 391. Jo. iv. 3—21.

Text. iv. 15 marg. Lege διέρχωμαι s. -ωμαι.

iv. 3. παλιν B^2ℵT^b. ‖ 5. om. ερχεται ad Σαμαρειας ℵ*: hab. ℵ^a. | Συχαρ Bℵ. | † ὁ ℵT^b. | Ιωσ.] ‡ praem. τῳ. ‖ 6. ὡς ℵ* et ^{cb}: ὡσει ℵ^{ca}. ‖ 7. γυν.] τις γυν. ℵ. Memph.Theb. | πειν ℵ*: πιειν ℵ^{ca}. ‖ 8. απεληλυθ. B. *Orig.* Jo. Cord. 121. ‖ 9. om. ουν ℵ*W^e. (και Syr.Hier.): hab. ℵ^{ca}T^b (vdtr). | πως hic W^e. | πειν ℵ*T^b: πιειν ℵ^{ca}W^e. | ουσης post γυν. Σαμ. BℵT^b: ante W^e. | om. ου γαρ . . . fin. ver. ℵ*: hab. ℵ^aT^bW^e. *Orig.* Jo. Cord. | Ιουδαιοις B. ‖ 10. ις] om. ὁ W^e. | ει ηδ. W^e. | πειν ℵ*T^b: πιειν ℵ^{ca}W^e. | συ αν ητ. W^e. | hab. αν 2^o W^e. ‖ 11. ἡ γυνη ℵ^cT^bW^e: εκεινη ℵ*. | ουτε W^e. | om. ουν ℵ: hab. T^bW^e. | το ὑδ. το W^e. ‖ 12. μειζων ℵ^{ca}: -ζον ℵ*. | ει W^e. | ἡμων W^e. | Ιακ. W^e. | ὁς] ὁστις. | εδωκ. W^e. | om. τουτο W^e. | -και αυτ. ℵ^{ca}: om. αυτ. ℵ*. | θρεμ. αυτ. W^e. ‖ 13. ις] om. ὁ ℵT^b W^e. ‖ 14. ὁς δ' αν πινῃ ℵ^{ca}: ὁ δε πινων ℵ*. | ου μη διψ. . . . δωσω αυτῳ (ℵ)T^b (om. αυτῳ ℵ). | διψησει ℵT^b. | δωσω 2^o] praem. εγω ℵT^b. | om. αυτῳ 2^o. ‖ 15. †† διερχωμαι ℵ*: † ερχομαι ℵ^{ca}: †† διερχομαι B. | ενθαδε ℵ^{ca}: ὡδε ℵ*. ‖ 16. † ὁ ις ℵ^{ca}: †† om. ὁ ℵ*. | †† σου ante τ. ανδ. B: † post ℵ. ‖ 17. και ειπεν ℵ^{ca}: om. ℵ*. | om. αυτῳ. | ‡ ανδρα 1^o ante ουκ εχ. | ‡ ειπες. | εχεις ℵ. Syr.Hier. ‖ 18. αληθως. ‖ 19. κυριε ℵ^{ca}: om. ℵ*. ‖ 20. τῳ ορει ante τουτῳ. | om. ὁ τοπος. | προσκ. ante δει.

pp. 392, 393. Jo. iv. 21—38.

iv. 21. πιστ. μοι ante γυν. ℵ. Syr.Hier. | πιστευε. | προσκυνησουσι' *Eus.* Theoph. (Syr.) iv. 23. ‖ 23. αλλα. | αυτον ℵ^{ca}: αυτῳ ℵ*. ‖ 24. ‡ om. αυτον ℵ*: hab. ℵ^{ca}. | και αληθ. ℵ^{ca}: αληθειας ℵ*. | δει] post προσκ. ℵ*: ante ℵ^{ca}. ‖ 25. οιδα ℵ*: οιδαμεν ℵ^{ca}. | Μεσσ. | αναγγελει ℵ^{ca}: αναγγελλει ℵ*. | ἁπαντα. ‖ 27. επι ℵ^{ca}: εν ℵ*. | hab. αυτου B. | ηλθον ℵ^{ca}: επηλθαν ℵ*. | εθαυμαζον. | ειπ.] add. αυτῳ ℵ. Syr.Hier. ‖ 29. †† ἁ. ‖ 30. εξηλθ. (om. και): add. ουν. ‖ 31. εν] om. δε. | ηρωτων. | ῥαββει. ‖ 33. ελεγον ουν ℵ^{ca}: λεγουσιν ℵ*. ‖ 34. ‡ ποιω ℵ: ποιησω T^b. ‖ 35. ετι ℵT^b. | τετραμηνος ℵT^b. ‖ 36. ὁ θερ.] om. και ℵT^b. | ἱνα] add. και ℵ: om. T^b. ‖ 37. αληθ.] praem. ὁ ℵ: om. T^b. ‖ 38. απεσταλκα ℵ: απεστειλα T^b.

pp. 394, 395. Jo. iv. 38—52.

iv. 39. εις αυτον ℵ^{ca}: om. ℵ*. | † ἁ. ‖ 40. † ὡς ουν ηλθ. ℵ: συνηλθ. ουν B* (sed ipse ?, ut vdtr, substituit ὡς ουν συνηλθ.). | εμεινεν] add. παρ' αυτοις (om. εκει) ℵ. Syr.Crt. Pst.Hier. | δυο ἡμ.] ἡμ. δυο. ‖ 42. τῃ τε γυν. ελεγον ℵ^{ca}: και ελεγον τῃ γυναικι ℵ*. ‖ 42. ὁτι ℵ: om. B. | σην μαρτ. ℵ*: † σην λαλιαν ℵ^{ca}T^b. | ακηκ.] add. παρ' αυτου. | αληθως ante οὑτος ℵ. Vulg.Syr.Crt.(Hier.) Orig. iv. 265^d (dele supra). | ad fin.] om. ὁ χς BℵT^b. ‖ 43. και απηλθ.] om. ℵT^b. ‖ 44. ις] om. ὁ. ‖ 45. ὁτε ℵ^{ca}: ὡς ℵ*. | εδεξ. αυτ. οἱ Γαλ. παντα ℵ^{ca}: om. ℵ*. | ἑορακ. ℵ^{ca}: οἱ ἑορακ. ℵ*. | παντα post ἑορακ. | ὁσα ℵ^{ca}: ἁ ℵ*T^b. | ηλθον] εληλυθεισαν. ‖ 46. ηλθαν. | om. ὁ ις. | Κανα ℵ^{ca}: -ναν ℵ*. | ην δε ℵT^b. | Καφαρν. ℵT^b. ‖ 47. οὑτος ℵ^{ca}: om. ℵ*. | απηλθ. ℵ^{ca}: ‡ ηλθεν ουν ℵ*. | και ηρ.] om. αυτον ℵT^b. ‖ 48. om. ουν T^b. Syr.Pst.Crt. (και Syr.Hier.: δε *b.e.*). ‖ 49. το παιδιον] τον παιδα. ‖ 50. και επιστ.] †† om. και ℵT^b: (επιστ. δε T^b). | ὁν ειπ. αυτ. ὁ ις] τον ιυ ℵ*: του ιυ ὁν ειπεν αυτῳ ℵ^{ca}. | ὁν T^b. ‖ 51. om. αυτου 2^o. | ὑπηντ. | και ηγγειλ. | om. λεγ. | παις. | αυτου. ‖ 52. την ὡρ. παρ' αυτ. | †† και ειπον. | εχθες.

pp. 396, 397. Jo. iv. 52—v. 14.

iv. 52. αυτην B. ‖ 53. πατηρ] om. αυτου. | † εν εκ. ℵ^{ca}: †† om. εν ℵ*. | ὁ υἱ.] om. ὁτι. ‖ 54. τουτο δε] †† om. δε. | εποιησ. σημ. ‖‖ v. 1. ἑορ.] praem. ἡ. | ις] praem. ὁ. ‖ 2. εν τῃ προβατικῃ ℵ^{ca}: προβατικη tantum ℵ^c. Æth. | ἡ επιλεγ. ℵ^{ca}: το λεγομενον ℵ*. | Βηθζαθα ℵ: Βηθσαιδα (*Tert.* Jud. 13): Betzetha *ff*. (dele bis supra). ‖ 3. om. πολυ. | ξηρ.] sine add. ℵ: dele '(om. του)' (Cowp.). ‖ 4. ver. om. ‖ 5. om. εκει. | οκτω] †† praem. και. | ασθεν. αυτου. ‖ 6. κατακειμ. ℵ^{ca}: ανακειμενον ℵ*. | om. ηδη. ‖ 7. βαλῃ. | προ B^2ℵ. ‖ 8. εγειρε. | αρ.] om. και. | κραβακτον, ut verr. 9, 10, 11. ‖ 9. και ευθεως ℵ^{ca}: om. ℵ*. | ανθρ.] add. και ηγερθη ℵ. *a.b.c.* Syr.Pst. | περιεπατει. ‖ 10. ουκ] † praem. και Bℵ. | σου. ‖ 11. ‡ ὁ δε. | απεκριθη ℵ^{ca}: απεκρινατο ℵ*. | ὑγιη ℵ^{ca}: -ιην ℵ*. | σου ℵ^{ca}: om. ℵ*. | περιπατει ℵ^{ca}: -τειν ℵ*. ‖ 12. †† om. ουν. | αρον ℵ^{ca}: αραι ℵ*. | †† om. τον κραβ. σου. ‖ 13. εξεν. ℵ^{ca}: ενευσ. ℵ*. | τοπῳ ℵ^{ca}: μεσῳ ℵ*.

pp. 398, 399. Jo. v. 14—30.

v. 14. αυτον ℵ^{ca}: τον τεθεραπ. ℵ*. | ὁ ις post εὑρ. | ειπεν] λεγει. | τι σοι. ‖ 15. απηλ.] add. ουν ℵ^{ca}: om. ℵ* (neque praem. και). | ειπεν. ‖ 16. οἱ Ιουδ. ante τον ιν. | om. και εζητ. αυτ. αποκτ. ‖ 17. ‡ om. ις. ‖ 18. om. ουν. ‖ 19. απεκρινατο ουν ℵ^{ca}: ελεγον ουν αυτοις ℵ*. | ὁ ις. | om. και ειπ. αυτ. ℵ*: †† hab. και ελεγ. αυτ. ℵ^{ca}. | εαν] ‡ αν. | † αν. | ὁμ. post ποιει. ‖ 20. θαυμαζετε. ‖ 21. ὡσπερ] ὡς. ‖ 25. om. και νυν εστ. | ακουσωσιν. | ζησουσιν. | οἱ 2^o ℵ^{ca}: om. ℵ*. ‖ 26. ὡσπερ ℵ^{ca}: ὡς ℵ*. | ζωην εχει. | om. οὑτως usque ad fin. ver. ℵ* (hab. ^{ca}). | † και τῳ υἱῳ εδ. ℵ^{ca}. ‖ 27. και εξουσ. εδ. αυτ. κρ. ποι. ℵ^{ca}: και κρ. εδ. αυτ. εξουσ. ποι. ℵ*. ‖ 28. ‡ ακουσωσιν. ‖ 29. † οἱ δε. ‖ 30. ποιειν ante εγω.

pp. 400, 401. Jo. v. 30—vi. 4.

v. 30. hab. *με* B. | om. *πατρος*. || 32. *οιδα* ℵ^{ca}: *οιδατε* ℵ*. || 35. *δε* ℵ^{ca}: om. ℵ*. | † *αγαλλιαθ.* (ante *πρ. ὡρ.*) Bℵ. || 36. om. *την*. | *μειζω* B: *-ζω* ℵ. | *δεδ.* | *ποι.*] om. *εγω*. | *εμε απεστ.* || 37. † *εκεινος*. | *πωπ.* ante *ακηκ.* || 38. † *εν ὑμ.* ante *μενοντα*. || 39. *ερAVν*. || 41. *ανθρωπων*. || 42. *αλλ'*. | *ουκ εχ.* hic ℵ^{ca}: et hic et ante *την αγ.* ℵ*. || 43. om. *εν* 2^{0}. || 44. *παρα*. | † *θεου* ℵ. *Orig.* i. 228 txt. (ita corrige). 259: †† om. *Orig.* i. 228 com. | *ζητειτε* ℵ^{ca}: *ζητουντες* ℵ*. || 45. *Μωυσ.* || 46. *Μωυσει* B: *Μωσει* ℵ. | *εγραψεν* ℵ^{ca}: *εγραφεν* ℵ*. || 47. † *πιστευσετε*. ||| vi. 2. *ηκ. δε*. | *πολ. οχλ.* | *ἑωρ.* | *τα σημ.*] om. *αυτου*. | *επι*] *περι*. || 3. *ανηλθ. δε* ℵ^{a}: *και απηλθ.* ℵ*. | *ὁ ις* ℵ^{ca}: om. *ὁ* ℵ*. | *εκει* hic ℵ^{a}: om. ℵ*. | *εκαθεζ.*

pp. 402, 403. Jo. vi. 4—22.

vi. 5. *ὁ ις* (om. *ὁ* ℵ*) post *τους οφθ.* | *πολ.* post *οχλ.* | *Φιλ.*] om. *τον*. | *αγορασωμ.* | *ουτ.* ante *φαγ.* || 6. *δε*] ℵ^{ca}: *γαρ* ℵ*. | *γαρ*] ℵ^{ca}: *δε* ℵ*. || 7. *απεκριθ. αυτῳ* ℵ^{ca}: *απεκριθ. ουν αυτῳ* ℵ^{cb}: *αποκριν. ουν* (om. *αυτῳ*) ℵ*. | *Φιλ.*] praem. *ὁ*. | om. *αυτοις* ℵ. *ff*^{2}. Memph. | *εκαστ.*] om. *αυτων*. | *βραχυ*] †† add. *τι*. || 9. *παιδ.*] om. *ἑν*. | *ὁ* ℵ. *Orig.* iii. ed. (ita corrige): *ὁς Orig.* iii. cod. Ven. || 10. *ειπ.*] sine add. | *χορτος* hic ℵ^{ca}: *τοπος* ℵ*. | *ανεπεσαν*. | *ουν*. | *ανδρ.*] non praem. *ανθρωποι*. | *ὡς* ℵ: *ὁς* (sic) B. | *πεντακισχ.* ℵ^{ca}: *τρισχιλιοι* ℵ*. || 11. *ελαβ. ουν* ℵ^{ca}: *ελαβ. δε* ℵ*. | lin. 8. dele *και* ante *ευχ.* | *ευχαριστησεν και*. | *εδωκεν* sine add. ℵ*: add. *τοις μαθ. και οἱ μαθ.* ℵ^{cb}. || 12. *περισσευσαντα*. || 13. *επερισσευσαν* Θ^{g}: *-σεν* ℵ. || 14. † *ὁ εποι. σημ.* ℵ: †† *ἁ εποι. σημ.* Θ^{g}. | om. *ὁ ις*. | om. *ὁτι* ℵ. *a.b.* Arm. | *ὁ ερχ. εις τον κοσμ.* Θ^{g}: *ὁ εις τ. κ. ερχ.* ℵ. || 15. *ἱνα ποιησωσιν* (om. *αυτον*) ℵ^{ca}: *και αναδεικνυναι* ℵ*. | *ανεχωρ.* Bℵ^{ca}: *φευγει* ℵ*. | *μονος αυτος*. || 17. *εμβαντες*. | *πλ.*] om. *το*. | *ηρχ.*] *ερχονται*. | *Καφαρν.* | *κατελ. δε αυτ. ἡ σκ.* | *ουπω*. | *εληλυθει* B. | *ις* (om. *ὁ*) ante *προς αυτ.* || 18. *διεγ.* B: *διηγ.* ℵ. || 19. *ὡς*. | *σταδιους* ℵ^{a} vel ^{b}: *-δια* ℵ*. || 20. *ὁ δε*] *και*. || 21. *ηθελον*] *ηλθον*. | *εγεν.* post *το πλ.* | *της γης* ℵ^{ca}: *την γην* ℵ*. | *ὑπηγον* ℵ^{ca}: *ὑπηντησεν* ℵ*. || 22. *ἑστως*. | *περαν*.

pp. 404, 405. Jo. vi. 22—38.

Text. vi. 27. Lege *ἡν ὁ υἱος* (Treg.).

vi. 22. *ειδεν*. | *κεινο εις ὁ ενεβησαν οἱ μαθ. του ιυ* ℵ*: om. ℵ^{ca}. | *συνεισηλθε τοις μαθ. αυτ.* ℵ^{ca}: *συνεληλυθεν αυτοις* ℵ*. | *πλοιον* ℵΘ^{g}. | om. *απηλθ.* ℵ*. *ff*^{2}. *l.*: hab. ℵ^{b}. || 23. *αλλα . . . . πλοιαρια*] *επελθοντων ουν των πλοιων* ℵ. *c.ff*^{2}.*g.l.* | *αλλα*] om. *δε* Θ^{g}. | *ηλθον* Θ^{g}. | † *πλοιαρια* Θ^{g}. | *εκ*] om. *της*. | *του τοπου* ℵ^{ca}: *ουσης* ℵ*. | *ὁπου* ℵ^{ca}: *ὁπου και* ℵ*. | *τον αρτ.*] om. *τον*. || 24. *ὁτε ουν ειδεν ὁ οχλ.* ℵ^{ca}: *και ιδοντες* ℵ*. Syr.Crt. | *ις ουκ εστιν εκ.* ℵ^{ca}: *ουκ ην εκει ὁ ις* ℵ*. | *αυτου* ℵ^{ca}: om. ℵ*. | *ενεβ.* ℵ^{ca}: *ανεβ.* ℵ*. | *αυτοι* (om. *και*) ℵ^{ca}: om. ℵ*. | *το πλοιον* ℵ*. *ff*^{2}. Syr.Crt.: *τα πλοιαρια* ℵ^{ca}. | *Καφαρν.* || 25. *ῥαββει*. | ins. *μη* ante *εὑρ.* B*: om. B^{2}. | *ηλθ.* || 26. *ουκ* B. | *ὁ ις*] om. *ὁ*. || 27. *μη* post *βρωσ.* | om. *την* 1^{0}. | *αλλα την βρωσ.*] om. *την βρ.* | *δωσ. ὑμ.* | *εσφραγ.* ℵ^{a}: om. ℵ*. || 28. *ουν*. | *ποιωμεν*. || 29. *ὁ ις*] om. *ὁ*. | *πιστευητε*. || 30. om. *ουν* 2^{0}. | *σημειον συ*. | *ειδωμεν*. || 31. *αρτον* ℵ^{ca}: om. ℵ*. | *εδ.*] *δεδωκεν*. || 32. *ουν*. | *Μωυσ.* | ‡ *δεδωκ.* || 33. *αρτος*] add. *ὁ*. | *ζωην* hic. || 34. *παντοτε κυρ.* || 35. *ειπ.*] add. *ουν*. | † *πρ. εμε*. | † *πειναση*. | *διψησει*. || 36. ‡ om. *με*. || 37. *προς με*] *προς εμε*. | om. *εξω* ℵ*: hab. ℵ^{ca}. || 38. *ὁτι*] *ου* ℵ*: om. ℵ^{ca}.

pp. 406, 407. Jo. vi. 38—52.

vi. 38. *εκ*. | *ουχ ἱνα* ℵ^{ca}: om. *ουχ* ℵ*. | *ποιησω*. || 39. om. *τουτο δε εστι το θελ. τ. πεμψ. με* ℵ* et ^{cb}. Syr.Hier.Petrop.ant.: hab. ℵ^{ca}: om. *πατρος*. | *αυτο*. | *τῃ εσχ.*] praem. *εν*. || 40. *γαρ*. | *πατρ. μου*. | *εγω*. | *τῃ εσχ.*] praem. *εν*. || 42. †† *ουχ*. | *οιδαμεν* ℵ^{ca}: add. *και* ℵ*. | om. *και την μητ.* ℵ*: hab. ℵ^{ca}. | †† *ουν* ℵ: † *νυν* Syr.Hier. | *λεγ.*] praem. *οὑτος* ℵ. *b.e.f.* (dele supra). *ὁτι*] *εγω*. || 43. *απεκρ.*] add. *ουν*. | *ις*] om. *ὁ*. | *αυτοις* ante *και ειπ.* | ‡ *μετ'* ℵ et fortasse B (vid. Tf. App. N. T. Vat. p. xii.). || 44. †† *προς με*. | *καγω*. | *εν τῃ*] om. *εν*. || 45. *θεου*] om. *του*. | *πας*] om. *ουν*. | † *πρ. εμε*. || 46. *ἑωρ. τις*. | *του θεου*] *του πατρος* ℵ: *τῳ πατρι Orig.* | *πατερα* ℵ^{ca}: *θεον* ℵ*. || 47. *ὑμιν*] add. *ὁτι*. | †† om. *εις εμε*. || 49. ‡ *το μαννα εν τῃ ερ.* || 50. † *αποθανῃ*. || 51. *τουτου του*] *του εμου*. | *ζησει*. | *και* ℵ^{ca}: om. ℵ*. *a.b.* | om. *δε* ℵ. *a.b.* | *εστιν*. | om. *ἡν εγω δωσω* ℵ. *Clem.* (cod. opt.). | *ἡ σαρξ μου εστιν* post *ζωης*. || 52. † *πρ. αλλ.* ante *οἱ Ιουδ.*

pp. 408, 409. Jo. vi. 52—69.

vi. 52. *πως*] add. *ουν*. | ‡ *ἡμ.* ante *ουτ.* | *σαρκα*] † om. *αυτου*. || 53. *ὁ ις*. | *αμην* bis. | *εαν*] *αν*. | dele '*Tf.* (Mon. Sac.)' et '*εμου*...(N. Test.).' | *αυτου* post *το αἱμα*. | *ζωην*] add. *αιωνιον*. || 54. *καγω*. | *τῃ*] non praem. *εν*. || 55. *αληθης εστι βρωσις και το αἱμα μου* ℵ^{ca}: om. ℵ*. | *αληθης* 2^{0} ℵ^{ca}: *-θως* ℵ*. | *ποσις* ℵ^{ca}: *ποτον* ℵ*. || 57. *ζησει*. || 58. *οὑτος* ℵ^{ca}: om. ℵ*. | *εκ του*. | *καταβας* ℵ^{ca}: *καταβαινων* ℵ*. | *οἱ πατ.*] sine add. | *και απεθ.*] om. *το μαννα*. | *ζησει*. || 59. *Καφαρν.* || 60. *ὁ λογ.* ante *ουτ.* || 61. *ειδως δε* ℵ^{ca}: *εγνω ουν* ℵ*. | *ὁ ις* ℵ^{ca}: om. *ὁ* ℵ*. | *ειπ.* ℵ^{ca}: praem. *και* ℵ*. || 62. *ουν* ℵ^{ca}: om. ℵ*. | *αναβ.* ante *τ. υἱον*. || 63. *το* 1^{0} ℵ^{ca}: om. ℵ*. | *λελαλ.* | om. *εστιν* 3^{0} ℵ. *b.f.* Arm. || 64. *αλλ'*. | *εξ ὑμ. εισ. τιν.* | *εξ* 2^{0}] *απ'*. | *ις*] *σωτηρ.* | om. *μη*. | *τις* ℵ^{ca}: om. ℵ*. | *εστιν ὁ παραδ. αυτον*] *ην ὁ μελλ. αυτ. παραδιδ.* || 65. *εμε*. | *αυτῳ* ℵ^{ca}: om. ℵ*. | *πατ.*] om. *μου*. || 66. *τουτ.*] add. *ουν*. | om. *εκ* ante *των*. | *απηλθ.* post *μαθ.* (om. *αυτ.*). || 68. *απεκρ.*] om. *ουν*.

pp. 410, 411. Jo. vi. 69—vii. 16.

vi. 69. *ει.*] om. *ὁ χς*. | *ὁ ἁγ.* | *του θ.*] om. *του ζ.* || 70. om. *αυτοις*. | *ὁ ις*] om. *ὁ*: add. *και ειπ. αυτ.* | *ουκ*] *ουχι*. | *εξελεξαμην* ante *τ. δωδ.* ℵ^{ca} (om. *τους* ℵ*). | om. *εἱς* ℵ*: hab. ante *εξ* ℵ^{ca}. || 71. *τον* ℵ^{ca}: om. ℵ*. | *Ισκαριωτου* ℵ^{ca}: *απο Καρυωτου* ℵ*. | *γαρ*] add. *και*. | *εμελλεν* Bℵ. | *παραδιδ.* post *αυτ.* | *εἱς*] add. *ων*. ||| vii. 1. om. *και* ℵ* et ^{cb}: hab. ℵ^{ca}. | *μετα τ.* ante *περιεπ. ὁ ις*. | † *ὁ ις*. || 3. *πρ. αυτ.* post *αυτου* ℵ. Syr.Crt.Pst. | *θεωρησουσιν* ℵ^{ca}: *θεωρουσιν* ℵ*. | *σου* post *τα ερ.* ℵ^{ca}: om. ℵ*. || 4. *τι* ante *εν κρ.* | *ποιει και*] *ποιων*. | † *αυτος*. || 6. *ουν* ℵ^{ca}: om. ℵ*. | *ὁ ις* ℵ^{ca}: om. ℵ*. | *ουπω* ℵ^{ca}: *ου* ℵ*. || 7. *ου δυν. ὁ κοσ.*] *ὁ κοσ. ου δυν.* | om. *εγω*. | *ου περι αυτου*. | *εστιν*. || 8. *ἑορτην* 1^{0}] add. *ταυτην* ℵ* et ^{cb}: om. ℵ^{ca}. | *ουκ*. | *ὁ εμος καιρος* ℵ^{ca}: om. *ὁ* ℵ*. || 9. *ταυτα*] om. *δε*. | †† *αυτος*. || 10. *εις τ. ἑορ.* ante *τοτε κ.τ.λ.* | *αλλ'*. | ‡ om. *ὡς*. || 12. *πολυς ην περι αυτ.* | ‡ *τῳ οχλῳ*. | *αλλ. δε*] †† om. *δε*. || 13. *παρρησιᾳ*. | *περι αυτ. ελαλ.* || 14. *ις*] om. *ὁ*. || 15. *εθαυμ. ουν*. || 16. *απεκρ. ουν*.

pp. 412, 413. Jo. vii. 16—33.

vii. 16. *ις*] om. *ὁ*. || 17. *του θεου*] om. *του*. || 18. *ὁ δε*] *και ὁ* ℵ. Syr.Crt. || 19. *Μωυσ.* | *δεδωκ.* || 20. om. *και ειπεν*. || 21. *ις*] om. *ὁ*. || 22. *δια τουτο* ℵ^{ca}: *ὁ* ℵ*. | *Μωυσ.* | *ουχ.* | *Μωσ.* |

αλλ'] add. ὁτι. | εν. || 23. ανθρ.] † om. ὁ. | νομ.] add. ὁ. | Μωυσ. || 24. μη κρινατε. || 25. om. εκ. | ουχ] ουκ. || 26. ‡ μητι. | αρχοντες] αρχιερεις. | om. αληθ. | εστιν] hab. ὁ B. || 27. ὁ δε χς κ.τ.λ.] ὁ χς ὁταν ελθῃ μη πλειονα σημ. ποιησει η ℵ*: ὁ δε χς ὁταν ερχεται ℵ[ca]. | hab. post η, ὁταν ερχεται ουδεις γιν. αυτον ποθεν εστιν. || 28. ὁ ις εν τῳ ἱερ. διδ. (om. ὁ B[2] vdtr). | και εμε. | αλλα. | αληθης. || 29. εγὼ] add. δε. | αυτον ℵ[ca]: αυτῳ ℵ*. | ‡ απεσταλκεν. || 30. εζητ. ουν] οἱ δε εζ. ℵ. Syr.Crt.Pst. † εληλυθει Bℵ. || 31. πολ. δε επιστ. εκ του οχλ. | ὁ χρ.] om. ὁτι. | μη. | σημ.] om. τουτων. | εποιησεν ℵ[ca]: ποιει ℵ*. || 32. ηκ.] add. δε. | † ταυτα. | ὑπηρ. post απεστειλαν. | οἱ αρχ. και οἱ Φαρ. || 33. ουν] om. αυτοις.

pp. 414, 415. Jo. vii. 33—50.

vii. 33. χρ. ante μικρ. || 34. εὑρησ.] † om. με. || 25. προς ἑαυτ. ℵ[ca]: om. ℵ*. || 35. οὑτ. ante μελλ. | ‡ om. ἡμ. || 36. τις] τι. | ‡ οὑτ. ὁ λογ. | εὑρησ.] † om. με. || 37. εκραζ. | om. πρ. με ℵ*: hab. ℵ[ca]. Syr.Crt. || 39. ειπ.] ελεγεν ℵ. *c.ff[2].l.m.* | ημελλ. | † οὑ. | πιστευοντ. | †† om. ἁγ. ℵ. Syr.Crt. *Orig.* Jo. Cord. 217. Lege '*Ps. Cypr.* 364.' | om. δεδομ. ℵ (lege 'Vulg. codd.' et '*Ps. Cypr.*'): add. Syr.Crt. (lege 'Vulg. codd.'). | om. επ' αυτ. ℵ. Vulg.codd. Syr.Crt. | ις] om. ὁ. | ουπω. | εδοξασθη ℵ[ca]: δεδοξασατο ℵ*. || 40. εκ του οχλ. ουν ℵ. (Syr.Crt.). | ουν] δε *c.d.e.ff.l.* Syr.Crt.Pst. Memph. Theb. | των λογ. ℵ. Syr.Crt. | id.] praem. αυτου ℵ*. (Syr.Crt.): om. ℵ[ca]. | τουτων ℵ: om. Syr.Crt. | †† ὁτι Syr. Crt.: † om. ὁτι ℵ. | αληθ. ante οὑτος ℵ. Syr.Crt. Memph. || 41. αλλοι 1[0]] non add. δε. | om. ὁτι ℵ. Syr.Crt. | οἱ δε] αλλοι (om. δε)ℵ. Syr.Crt. || 42. ‡ ουχι. | Δαν. 2[0]] praem. ὁ. | ερχ. post ὁ χς ℵ: ante Syr.Crt. || 43. εγεν. ante εν τῳ οχλ. ℵ. (Syr.Crt.). || 44. ηθελον ℵ[ca]: ελεγον ℵ*. | επεβ. | επ' αυτον ℵ[ca]: αυτῳ ℵ*. || 45. ειπ.] λεγουσιν ℵ. *e.* Syr.Crt. | εκειν.] οἱ Φαρισαιοι Syr.Crt. || 46. οἱ δε ὑπηρ. απεκρ. | οὑτως ανθρ. ελαλ. ℵ*: ελαλ. οὑτ. ανθρ. ℵ[ca]. | (†) ὡς οὑτος λαλ. ὁ ανθρ. ℵ*: †† om. ℵ[ca]. || 47. om. ουν ℵ. Syr.Crt. | † αυτοις ℵ. Syr.Crt. || 48. επιστευσεν ℵ[ca]. Syr.Crt.: πιστευει ℵ*. || 49. αλλ'. | επαρατ. || 50. λεγ.] ειπεν δε ℵ. (Vulg. *Cl.*) (*e.*) *f.* (Memph.) Æth.

pp. 416, 417. Jo. vii. 50—viii. 5.

vii. 50. ὁ ελθ. πρ. αυτ. προτ. ℵ[ca]: om. ℵ*. | om. νυκτος ℵ: post αυτον Syr.Crt. | προτ. (om. το) ℵ[ca]: om. Syr.Crt. | om. εἱς . . . αυτων Syr.Crt. || 51. πρωτ. post ακουσῃ ℵ: ante Μη ὁ νο. *l.*: ante ὁ νο. Syr.Crt. | om. παρ' αυτ. ℵ*: hab. ℵ[ca]. Syr.Crt. || 52. om. απεκ. και Syr.Crt.: om. και ειπ. *Orig.* | ειπον. | εραυν. | om. τ. γραφ. ℵ. Syr. Crt. | εκ τ. Γαλ. post προφ. ℵ. Syr.Crt. | εγειρ. ℵ: εγηγ. Syr.Crt. || vii. 53. viii. 1—11 non hab. ℵ. Syr. Crt. In ℵ eadem linea εγειρεται et παλιν continentur. In B lineam ultimam in vii. 52 prima in viii. 12 sine spatio sequitur, "nec corrector signorum quicquam interposuit" (Tisch.).

pp. 418, 419. Jo. viii. 5—20.

viii. 12. † αυτ. ελαλ. ὁ ις ℵ: ελ. αυτ. (ὁ) Ις Syr.Crt. | ειμι το φ. ℵ[ca]. Syr.Crt.: φ. ειμι (om. το) ℵ*. | ‡ εμοι ℵ: μοι] dele 'rel.' | περιπατησῃ. | ἑξει ℵ[ca]: εχει ℵ*. *c.* (? Syr.Crt.). | τ. ζωης] και την ζωην Syr.Crt. || 14. ειπεν αυτοις ὁ ις (om. απεκρ. et και) ℵ. Syr.Crt. | † αλ. εστ. ἡ μαρτ. μου ℵ. Syr.Crt. | hab. ὑμ. κ.τ.λ. Syr.Crt. | om. δε ℵ: hab. Syr.Crt. | ‡ και που ℵ. Syr. Crt. || 16. και εαν] καν. | αληθης. | ‡ om. πατηρ ℵ*: hab. ℵ[ca]. || 17. γεγραπτ.] γεγραμμενον εστιν. || 19. ις] praem. ὁ: add. και ειπεν. | om. μου 2[0]. | ηδειτε αν. || 20. ελαλ.] om. ὁ ις. | om. διδ. εν τῳ ἱερ.

pp. 420, 421. Jo. viii. 21—39.

viii. 21. ειπ.] ελεγεν. | om. παλιν. | αυτ.] om. ὁ ις. || 22. ὁπου ℵ[ca]: ὁπου αν ℵ*. || 23. και ελεγεν ℵ[ca]: ελεγεν ουν ℵ*. | τουτου post του κ. bis (τουτου 2[0] post κ. B). || 24. om. ουν. | πιστ.] add. μοι. || 25. om. ουν ℵ. Syr.Pst. | ειπεν ουν (om. και). | † ὁ ις. || 26. αληθ.] praem. πατηρ. | αυτου ℵ[ca]: αυτῳ ℵ*. | λαλω. || 27. ελεγ.] add. τον θεον ℵ*: om. ℵ[ca]. || 28. ειπ. ουν] †† add. αυτοις. | ὁταν] praem. παλιν. | om. ὁτι. | πατ.] om. μου. | ταυτα] οὑτως. || 29. μετ' εμου εστιν ante ουκ αφηκε με μονον ℵ[ca]: contra ℵ*. | om. ὁ πατ. || 31. ὁ ℵ[ca]: om. ℵ*. | μου ℵ[ca]: om. ℵ*. || 33. προς αυτ. || 34. † ὁ ις. | της ἁμ. ℵ: om. *Cypr.* 207 (dele supra): unc. incl. '*Clem.* 440'; et post '23' adde '(Mai: contra Tisch)'. || 35. om. ὁ υἱ. μεν. εις τον αι. || 37. αποκτ. με B[2] (ut vdtr). || 38. † ἁ εγω. | πατ.] add. μου. | ἁ (post ουν) ℵ*: ὁ ℵ[ca]. | ηκουσατε ℵ[ca]: ἑωρακατε ℵ*. | του πατρος] add. ὑμων. || 39. ειπαν. | λεγει] απεκριθη.

pp. 422, 423. Jo. viii. 39—53.

viii. 39. † ὁ ις. | εστε. | αν ℵ[ca]: om. ℵ*. || 41. ειπαν: om. ουν. | ουκ εγεννηθημεθα ℵ*: ου γεγενν. ℵ[ca]. || 42. ειπ.] add. ουν. | † ὁ ις. | πατ.] om. ὁ. | ὑμων] ἡμων. || 44. του ante πατ. | ουχ] ουκ. || 45. λεγω] om. ὑμιν. || 46. ει] om. δε. || 48. απεκρ.] om. ουν. | ειπαν. | συ ℵ[ca]: om. ℵ*. || 49. και ειπεν. || 51. τον εμ. λογ. | τηρησει. | θεωρησει. || 52. ειπαν: om. ουν. | γευσηται. | θανατου ℵ[ca]: om. ℵ*. | εις τον αι.

pp. 424, 425. Jo. viii. 53—ix. 11.

Text. viii. 55. Lege οἶδα αὐτόν.

viii. 53. σεαυτον] om. συ. || 54. ις] praem. ὁ. | δοξασω ℵ* et [cb]: δοξαζω ℵ[ca]. | †† ὑμ. B*ℵ: † ἡμ. B[2]. || 55. καν. | †† ὑμων. | αλλ'. || 56. ειδῃ ℵ: ιδῃ B[2]. || 57. ειπαν. | † ἑωρακας ℵ[ca]: ἑωρακεν σε ℵ*. Theb. || 58. ις] praem. ὁ. || 59. εκ τ. ἱερ.] add. και διελθων δια μεσ. αυτ. επορ. και παρηγ. οὑτως ℵ[ca] (om. επορ. και παρηγ. οὑτως ℵ[cb]): om. ℵ*. ||| ix. 2. ῥαββει. || 3. ις] om. ὁ. || 4. † ἡμας Bℵ* (εργαζεσθε B): †† εμε ℵ[a] vel [b]. | με] ℵ[a] vel [b]: ἡμας ℵ*. Memph. Æth.ed. | † ἑως ℵ: ὡς] insere '*Orig.*' ante iv. || 6. † επεχρ. ℵ. (*Iren.* 312 vid.) | † add. αυτου. | οφθ.] om. του τυφ. ℵ. *Iren.* || 7. νιψαι. || 8. προσαιτ. ην. || 9. ελεγον 1[0]] om. ὁτι. | αλλοι 2[0]] add. δε. | † ελεγον ουχι αλλ. | αλλα. | εκεινος δε ℵ* et [cb]: om. ℵ[ca]. | ὁτι ℵ* et [cb]: om. ℵ[ca]. || 10. ελεγαν. | πως] add. ουν. | ηνεῳχθ. | σου. || 11. εκ.] om. και ειπ. | ὁ ανθρ. ὁ λεγ. Bℵ.

pp. 426, 427. Jo. ix. 11—26.

ix. 11. ὁτι. | τον Σιλ. | ουν. | και νιψ. Bℵ. || 12. † και ειπαν (om. ουν). || 14. εν ᾗ ἡμ. || 15. αυτοις] non praem. και. | μου ante επι τους οφθ. || 16. † ουκ. εσ. οὑτ. π. θ. ὁ ανθρ. | αλλοι] †† add. δε. || 17. ουν. | τυφ.] praem. ποτε. | παλιν ℵ[ca]: παλιν ουν ℵ*. | † τι συ. | αυτου] σεαυτου. | ηνοιξεν. || 18. † ην ante τυφ. || 19. λεγοντες ℵ[ca]; ει ℵ*. | εγενηθη A* (Cowp.). | βλ. ante αρτι. || 20. απεκρ.] add. ουν. | οἱ γον.] om. αυτοις. | ειπαν. || 21. ηνυξεν. | αυτον ερωτ. ἡλ. εχ. αυτος ℵ[ca]: αυτος ἡλ. εχει ℵ*. | † ἑαυτου Bℵ. || 23. ειπαν. | εχει ℵ[ca]: om. ℵ*. | ‡ επερωτ. || 24. εκ δευτ. ante ὁς ην τυφ. | ειπαν. | †† ὁ ανθρ. post οὑτ. || 25. εκ.] om. και ειπεν. | ἐν] add. δε ℵ*. Memph.:

om. ℵ[a]. | † ων. || 26. om. ουν (et δε) ℵ*: hab. ουν ℵ[ca]. | †† αυτῳ παλιν ℵ[ca]: † om. παλιν ℵ*.

pp. 428, 429. Jo. ix. 26—x. 3.

ix. 27. αυτ. post μαθ. || 28. † οἱ δε ελοιδ. ℵ[ca]: †† και ελοιδ. ℵ*: om. ουν ℵ. | ειπαν. | μαθ. ει εκειν. | Μωυσ. || 29. Μωυσει. || 30. εν τουτῳ γαρ. | το ante θαυμ. | ηνοιξ. || 31. οιδ.] om. δε. | ὁ θεος post ἁμαρτ. | αλλ'. || 32. ηνοιξεν. | γεγενν. || 34. ειπαν. || 35. ηκ.] praem. και ℵ*: om. ℵ[ca]. | ὁ ις] †† om. ὁ ℵ*: † hab. ℵ[ca]. | † αυτῳ ℵ[ca]: †† om. ℵ*. | του ανθρ. || 36. απεκρ. εκ. | † και ειπεν. | ibid. add. κυριε (om. post εστιν) ℵ. Theb. | και ante τις. | εστιν] † om. εφη. || 37. ειπε δε] εφη. | εκεινος B. || 38. ver.] om. || 39. και ειπ. ις (om. ὁ) ℵ[ca]: om. ℵ*. || 40. ηκ.] om. και. | ταυτα ℵ[ca]: om. ℵ* et [cb]. | μετ' αυτ. ante οντ. | ειπαν. || 41. ὁ ις. | † ἡ ἁμ. ὑμων μενει ℵ* et [cb]: †† αἱ ἁμ. ὑμων μενουσιν ℵ[ca]. | om. ουν. ||| x. 1. ὑμιν post λεγω. || 3. φων.

pp. 430, 431. Jo. x. 4—21.

x. 4. ὁταν] † om. και. | τα ιδ. παν. ℵ[ca]: τα ιδ. ℵ* et [cb]. | εκβαλῃ B. || 5. ακολουθησωσιν. || 6. εκεινοι δε ℵ[ca]: και ℵ*. | † η B (Alf. Tisch.: ην ed. Rom.). || 7. om. παλιν ℵ* et [ca]: hab. post αυτ. ℵ[a] et [cb]. | αυτοις ℵ[a]: ‡ om. ℵ*. || 8. ‡ om. προ εμου ℵ*. (conf. *Iren.* 178): hab. (post ηλθον) ℵ[ca]. || 10. ει μη omittebat B*. | ζωην] add. αιωνιον. || 11. τιθ. ℵ[ca]: διδ. ℵ*. Syr. Hier. || 12. †† δε ante μισθ. | εστιν. | σκορπ.] † om. τα προβ. || 13. ab init. † om. ὁ δε μισθ. φευγ. || 14. γιν. με τα εμ. ℵ. Syr. Hier. *Eus.* Theoph. (Syr.) iii. 43. || 15. τιθ. ℵ[ca]. Syr. Hier. *Eus.* Theoph.: διδ. ℵ*. || 16. δει με. | ακουσωσ. | γενησοντ. ℵ[ca]. Syr. Hier. *Cypr.* codd. bis: γενησετ. ℵ*. || 17. με ante ὁ πατ. || 18. αιρει ℵ[ca]. *Orig.* Jo. Cram. 316: ‡ ηρεν ℵ*. | αλλ' . . . εμαυτου hab. *Orig.* Jo. Cr. | om. παλιν *Eus.* Theoph. || 19. σχ.] om. ουν. || 20. ελεγον ℵ[ca]: -γαν ℵ*. | δε ℵ[ca]: ουν ℵ* et [cb]. || 21. αλλοι] add. δε.

pp. 432, 433. Jo. x. 21—39.

x. 21. ανοιξ. (-νυξ.). || 22. † εγεν. δε. | om. τοις. | χειμ.] om. και. || 23. † ὁ ις. | ‡ om. του. | Σολομωνος ℵ*: -μωντος ℵ[ca]. || 24. † εκυκλωσ. | αυτον ℵ[ca]: om. ℵ*. | ειπον ℵ* et [cb]: ειπε ℵ[ca]. || 25. om. αυτοις ℵ*: hab. ℵ[ca]. | † ὁ ante Ιησ. hab. B[cor]. (fortasse*) ℵ. | om. τῳ. | ου πιστευετε. || 26. αλλα. | † ὁτι ουκ. | † om. καθ. ειπ. ὑμ. || 27. ακουουσιν. | καγω] και. || 28. † διδ. αυτ. ante ζ. αιων. | απολωνται ℵ[ca]: απποληται ℵ*. | ου μη. | ἁρπασῃ. || 29. μου 1[o] ℵ[ca]: om. ℵ*. | ὁ δεδ. ℵ: ὁς δεδ. B[2]. | παντ. μειζ. εστ. | μειζων ℵ: -ζον B sine correctione. | πατ. μου] †† om. μου. || 31. †† om. ουν. || 32. ‡ καλα post εργα. | † πατ. μου ℵ[ca]: †† om. μου (om. et πατ.) ℵ*. | εμε λιθ. || 33. Ιουδ.] om. λεγοντες. | om. και ℵ. c. Theb. Memph. || 34. † ὁ ις. | ὑμων ℵ[a]: om. ℵ*: add. ὁτι. | ειπα. || 35. εγεν. post του θεου. || 36. θεου] om. του. || 38. πιστευετε bis. | και γιν.] και πιστευσητε. | τῳ πατ. || 39. † εζητ. ουν. | παλ. post αυτ. ℵ[ca]: om. ℵ*.

pp. 434, 435. Jo. x. 39—xi. 18.

x. 40. εις τ. τοπ. ℵ[ca]: om. ℵ*. | το προτερον. | † εμειν. || 41. om. ὁτι. || 42. πολ. ante επιστ. | εκει post εις αυτ. ||| xi. 1. Μαρ.] praem. της. || 2. Μαρια. || 3. αἱ αδ. post πρ. αυτ. ℵ. Memph. Theb. Arm. (om. αυτου B). || 7. μαθ.] om. αυτου. | παλιν ℵ[ca]: om. ℵ*. || 8. ῥαββει. || 9. ις] om. ὁ. | ὡρ. ante εισ. || 12. ειπαν. | οἱ μαθ. post αυτ. | αυτῳ. || 13. αυτου ℵ[ca]: om. ℵ*. || 14. ουν. | παρησ. ℵ*: παρρησ. ℵ[ca]. || 15. αλλα. || 17. † ελθων (et om. και ante εὑρ.). | εις Βηθ. ℵ[cb]: om. ℵ*. | εὑρ.] † om. και. | τεσσαρες. | †† ηδη post ἡμ. || 18. ἡ ℵ[ca]: om. Bℵ*.

pp. 436, 437. Jo. xi. 19—39.

xi. 19. πολ. δε. | την Μ. | Μαριαν. | αδελφ.] om. αυτων. || 20. ις] om. ὁ. || 21. ἡ Μ. | †† om. τον. | † κυριε. | ὁ αδ. μου ad. fin. | † απεθανεν. || 22. ab. init.] †† αλλα ℵ[ca]: † om. ℵ*. | αν] εαν. | αιτησει. || 24. Μ.] ‡ om. ἡ. || 25. ειπεν ℵ[ca]: add. δε ℵ*. || 27. primum πιστευω, deinde πεπιστευκα B*. || 28. τουτο. | Μαριαν. | ειπουσα. || 29. εκεινη] † add. δε. | ηγερ. | ηρχ. || 30. † ην ετι. || 31. Μαριαν. | δοξ. || 32. Μαρια. | ις] praem. ὁ ℵ[ca]: om. ℵ*. | αυτου post επεσεν. | προς. | μου ante απεθ. || 33. ὡς ℵ[ca]: om. ℵ*. | ενεβρ. ℵ[a] et [b] et [c]. *Orig.* Jo. Cram. 318: εβριμ. ℵ*. || 35. ab init.] add. και ℵ[ca]: om. ℵ*. || 37. ειπον ℵ[ca]: -παν ℵ*. | ηδυν. | ανοιξ. || 38. ‡ εμβριμουμ. | om. επ' ℵ*: hab. ℵ[ca]. || 39. † ὁ ις.

pp. 438, 439. Jo. xi. 39—54.

Text. xi. 39. Lege τελευτηκότος (Treg.).

xi. 39. τετελευτηκοτος. || 40. ὁ ις. | οψῃ. || 41. λιθ.] sine add. || 43. Λαζαρε ℵ[ca]: Λαζαρ ℵ*. || 44. ab init.] add. και. | τ. ποδ. κ. τ. χειρ. | † αυτοις ὁ ις. | αφετε αυτον] †† om. αυτον. || 45. ουν] δε. | Μαριαν. | †† ἁ. | εποιησ.] add. ις. || 46. ειπαν. | † ἁ. | ις] praem. ὁ. || 47. ελεγαν. | ποιει ante σημ. || 48. πιστευσουσιν ℵ[ca]: -ευουσιν ℵ*. || 50. λογ. | om. ὑμιν. || 51. επροφητ. | εμελλ. B*ℵ: ημελλ. B[2]. | ις] om. ὁ. || 52. εθνους ℵ* et [cb]: add. δε ℵ[ca]. | αλλ'. || 53. † εβουλ. || 54. ὁ ουν ις. | παρρησιᾳ.

pp. 440, 441. Jo. xi. 54—xii. 12.

xi. 54. Εφρεμ. | † εμειν. | μαθ.] om. αυτου. || 56. ελεγαν. || 57. δε] om. και. | † εντολας. ||| xii. 1. †† om. ὁ τεθν. | ὁ ις 2[o]] ante εκ νεκρ. ℵ[ca]: om. ὁ ℵ*. || 2. ην.] †† add. εκ. | ανακ. συν. || 3. Μαρια. | † του ιυ. | † επληρωθη. || 4. ‡ λεγ. δε. | † Ιουδ. ὁ Ισκ.: hab. hic Bℵ. || 6. εμελεν B. | εχων. || 7. ἱνα . . . τηρησῃ. || 9. οχλ.] †† praem. ὁ. || 10. δε] om. και. || 12. οχλ.] † om. ὁ. | ὁ ελθ. ℵ[ca]: om. ὁ ℵ*.

pp. 442, 443. Jo. xii. 12—28.

xii. 12. ις] om. ὁ. || 13. ὑπαντ. | εκραυγαζον ℵ: εκραυγασαν B. | add. λεγοντες. | † και ὁ βασ. ℵ* et [cb]: †† om. και ℵ[ca]. || 15. θυγατερ ℵ: praem. ἡ B[2]. || 16. ταυτα] om. δε. | ‡ αυτ. ante οἱ μαθ. | ὁ ις] om. ὁ. | ην post επ' αυτῳ. || 17. † ὁτε. || 18. τουτο] †† add. και B[2]ℵ. | αυτῳ] add. και B. | οχλ.] om. ὁ et add. πολυς. | ηκουσαν. | αυτον ante τουτο. || 19. ειπαν. | κοσμ.] † om. ὁλος. || 20. 'Ελλ. ante τιν. | προσκυνησωσιν ℵQ. || 22. ὁ Φιλ.] om. ὁ. | και παλ. ερχ. Αν. και Φιλ. και λεγ. || 23. † αποκριν. || 25. † απολλυει. | φυλ. αυτην ℵ[ca]: om. ℵ*. || 26. τις διακ. | εαν 2[o]] om. και. | lin. 23. lege πατερ. || 28. πατηρ B. | σου.

pp. 444, 445. Jo. xii. 28—47.

xii. 29. † ουν. | ἑστως. | om. και. || 30. ις] om. ὁ. | om. και ειπ. | ἡ φων. ante αὑτη. || 31. om. νυν ὁ αρχ. . . . τουτου ℵ*: hab. ℵ[a] et [ca]. | εκβληθ.] praem. και. || 32. εαν. | παντας ℵ[ca]: -ντα ℵ*. || 33. εμελλ. || 34. απεκρ.] †† add. ουν. | †† συ ante λεγ. || 35. εν ὑμ. | ἑως. | σκοτ. ℵ*: praem. ἡ ℵ[ca]: om. ℵ*. || 36. ὡς. | ις] om. ὁ (vdtr) ℵ*: hab. ℵ[ca]. || 40. επηρωσεν. |

συνωσιν (post καρδ.). | στραφ. | ιασομαι. || 41. † ὅτι BN. || 43. ὑπερ N (non B). || 44. αλλα. || 46. πας.

pp. 446, 447. Jo. xii. 47—xiii. 12.

xii. 47. φυλ. || 49. δεδ. || 50. εγω ante λαλω. |||| xiii. 1. ηλθ. | ιδιους N^ca: Ιουδαιους N*. || 2. γιν. N*. *Orig.* i. 391ª (codd. omn. vdtr: dele infra): γεν. N^ca. | ἵνα παραδοι (-δῳ N^ca) αυτ. Ιου. Σιμ. Ισκ. || 3. om. ὁ ις. | εδωκ. || 6. λεγ.] praem. και. | † εκεινος N^ca: †† om. N*. | κυριε N^ca: om. N*. || 7. ὁ N^ca: ἁ N*. | γνωσῃ B. || 8. ‡ μου post τ. ποδ. | ις] praem. ὁ N (hab. ις B). | αυτῳ ante Ιησ. N: post Ιησ. B. || 9. † Σιμ. ante Πετ. | κυριε N^ca: om. N*. || 10. † ὁ ις. | ουκ εχ. χρ. | om. ει μη τους ποδ. N. c. Vulg.codd. *Orig.* iv. 414 ter. 418 bis. 419. *Tert.* de Bapt. 12 vdtr (contra Syr.Hier.bis. *Orig.* i. 411 ed.: conf. *Clem.* 116). | αλλ' 1⁰] αλλα. || 11. om. ὅτι. || 12. και ελαβεν] †† om. και. | αυτου N^ca: αυτων N*. | και ανεπεσεν N*: και αναπεσων N^ca.

pp. 448, 449. Jo. xiii. 12—29.

xiii. 14. αλλ. νιπτ.] νιπτ. αλλ. || 15. δεδ. || 18. εγω] add. γαρ. | † τινας. | †† μετ' εμου. | ‡ επηρκεν. || 19. † πιστ. ante ὅταν γεν. | †† πιστευσητε. || 20. αν. || 21. ις] om. ὁ. | λεγω ante ὑμιν. || 22. (†) ουν ουν οἱ Ιουδαιοι (sic) εις αλληλους οἱ μαθηται N*: om. οἱ Ιουδ. N^a: om. etiam ουν 2⁰ N^ca et ^cb. || 23. ηκ.] add. δε. | εκ των. || 24. ουν. | και λεγ. αυτῳ κ.τ.λ.] praem. πυθ. τις αν ειη περι οὗ ελεγεν. || 25. αναπ. N^ca: ‡ επιπ. N*: †† ουν N. | †† om. οὕτως. || 26. †† ουν N^ca: † om. N*. | † ὁ ις: add. και λεγ. | βαψας το ψ. επιδωσω. | βαψ. ουν. | † λαμβανει και N^ca: †† om. N*. | Ισκαριωτου. || 27. om. τοτε. | ις] praem. ὁ. || 28. δε.

pp. 450, 451. Jo. xiii. 29—xiv. 7.

Text. xiv. marg. Pro '3. εἰμὶ [ἐγὼ]' lege '4. ὅπου [ἐγὼ]', et dele '4' ante οἴδατε.

xiii. 29. Ιουδ.] om. ὁ. | ὁ ις] †† om. ὁ. || 30. εξηλθ. ante ευθ. | ευθυς. || 31. ουν. | ις] om. ὁ. || 32. †† om. ει ὁ θεος εδ. εν αυτ. N*: † hab. N^ca. | † αυτῳ 2⁰ N* et ^cb: †† ἑαυτῳ N^ca. || 33. μικ.] add. χρονον. | ὅτι N^ca: om. N*. | εγω ante ὑπ. || 34. om. ἱνα 2⁰. || 35. εν αλλ.] μετ' αλληλων. || 36. απεκρ.] add. αυτῳ N. Vulg.codd. (dele 'Latt.'). *Eus.* Theoph. Syr. iv. 26: om. *a.b.c.e.f.* Vulg. (Syr.Hier.). | ις] praem. ὁ. | εγω. | ακολ. δε ὑστ.: om. μοι. || 37. Πετ.] om. ὁ. | om. κυριε N*. Memph.: hab. N^ca. | δυν. σοι] om. νυν. | ακολουθησαι. | αρτι. | ὑπ. σου ante την ψ. μου. || 38. αποκρ.: om. αυτῳ. | ις] om. ὁ. | φωνησῃ. | απαρνησῃ. |||| xiv. 2. om. αν. | ὅτι. || 3. † και ante ἑτοιμ. BN. | † τοπ. ante ὑμ. | παραλημψομαι. || 4. † εγω. | † οιδ. την ὁδ. || 5. πως] praem. και. | †† την ὁδ. ειδ. | †† δυναμ. (sed post ειδ.). || 6. ὁ ις] om. ὁ. || 7. εγνωκατε. | εμε. | γνωσεσθαι. | απ' αρτι] †† praem. και. | hab. αυτον 1⁰ Q.

pp. 452, 453. Jo. xiv. 7—22.

xiv. 7. (ita lege pro '8.') † hab. αυτον. || 8. Φιλ.] praem. ὁ. || 9. ὁ ις. | †† τοσουτῳ χρονῳ N* et ^cb: † -τον -νον N^ca. | †† om. και ante πως. | δειξον N^ca: praem. ὅτι N*. | 10. πιστευεις B. | om. λεγω B* († hab. B³ demum vdtr): †† λαλω N. | † ὁ εν εμοι. | ποι. τα εργα αυτου. || 11. εμοι] om. εστιν. | δια N^ca: om. N*. | αυτα. | †† om. μοι 2⁰. || 12. πατ.] om. μου. || 13. † αιτησητε. || 14. αιτ.] †† add. με. | † εγω (om. τουτο). || 15. με N^cb: om. N*. | τηρησητε. || 16. καγω. | ερωτησω N^ca: τηρησω N*. | ῃ (post μεθ' ὑμ.) N. Latt. pl. *Eus.* 171. *Novat. Hil. Lucif.* || 17. ὁ 1⁰ N* et ^cb: ὃν N^ca. | αυτο 1⁰ N* et ^cb: αυτον N^ca. | ‡ om. αυτο 2⁰. | †† om. δε. | εσται. || 19. ‡ ζησεσθε. || 20. ὑμεις post γνωσ. || 21. καγω.

pp. 454, 455. Jo. xiv. 22—xv. 4.

xiv. 22. κυριε] add. και. || 23. ις] om. ὁ. | αυτῳ N* et ^cb: αυτοις N^ca. | τηρησῃ. | ποιησομεθα. || 26. το πνευμα το ἁγ. ὁ ν πεμψει N^ca: πεμψει το πν. το ἁγ. N*. || 26. fin. seu 27 ab init.] om. εγω. || 27. διδωσιν] add. ὑμιν. || 28. πορ.] om. ειπον. πατ.] add. μου N* et ^cb: om. N^ca. || 29. ἱν. || 30. κοσμ.] om. τουτου. | ουκ εχ. ουδεν. || 31. και καθως. | ενετειλ. |||| xv. 2. αυτο 2⁰] αυτον. | καρπ. ante πλ.

pp. 456, 457. Jo. xv. 4—21.

xv. 4. †† μενῃ. | μενητε. || 5. ουδεν. || 6. †† μενῃ N*: † μεινῃ N^ca. | †† αυτο. | το πυρ. || 7. ὁσα εαν. | αιτησεσθε. || 8. ‡ γενησεσθε. | εμοι] μοι. || 9. ‡ ὑμ. post ηγαπ. || 10. om. εαν . . . αγ. μου N*: hab. N^ca. | τηρησετε N^ca. | μου 2⁰] τῃ εμῃ N^ca. | καγω. | (††) του π. μου (sic) ante τας εντολ. | εντ.] add. μου N*: om. N^a et ^c. | ετηρησα. || 11. μεινῃ. || 13. ουδεις. | τις N^ca: om. N*. || 14. ὑμεις N^ca: add. γαρ N*. | † ἁ N: †† ὁ B. *Cypr.* 194 (dele supra). || 15. λεγ. ante ὑμ. || 16. ἱνα 2⁰ N^ca: om. N*. | αν] εαν. | † αιτησητε. | δῳ] δωσει. || 18. om. ὑμων N*: hab. N^ca. | μεμισ. N^ca: εμισηκεν N*. || 19. ὑμ. μισ.] μισ. ὑμ. N. Memph. Syr.Hier. || 20. του λ. οὗ] τον λογον ὁν. | om. εγω. | ειπον] ελαλησα.

pp. 458, 459. Jo. xv. 21—xvi. 15.

Text. xv. 24. Lege ἃ οὐδεὶς (Treg.).

xv. 22. ειχοσαν. | δε N^ca: om. N*. || 24. εποιησεν. | ειχοσ. || 25. γεγρ. post εν τ. ν. αυτων. | νομῳ N^ca: κοσμῳ N*. || 26. †† om. δε. | add. μου 2⁰] lege 'D. (non 33.) *a.*' etc. (dele infra), et post '*Hil.*' adde '| om.' |||| xvi. 1. om. μη N*: hab. N^ca. || 2. ποι.] praem. γαρ. | ποιησωσιν. | αλλα. | om. ὑμ. 2⁰ *Ep. Vien.* cod. Ven. || 3. ποιησωσιν. | add. ὑμιν. || 4. ὅταν] εαν N^ca: αν N*. | αυτ. μνημ. αυτ.] μνημ. αυτ. N* et ^cb: om. αυτ. utr. N^ca. | ὑμιν 2⁰ N^ca: om. N*. || 5. ὑπαγω] praem. εγω. | ὑπαγεις N^ca: -γει N*. || 7. γαρ] om. εγω. | †† ουκ. | †† ελευσ. | ὑμας 1⁰] N^ca: ἡμας N*. || 10. πατ.] om. μου. || 12. † ὑμ. ante λεγ. | αρτι N^ca: om. N*. || 13. εν τῃ αληθ. πασῃ N^ca (om. πασῃ N*.). | ὁσα] om. αν. | ακουει. || 14. λημψ. | αναγγελλει. || 15. ver. om. N*. | ειπ.] add. ὑμιν N^ca.

pp. 460, 461. Jo. xvi. 15—30.

xvi. 15. λαμβανει N^ca. || 16. ουκετι. | om. ὅτι εγω ὑπαγ. πρ. τον π. || 17. ειπον. | om. μικρ. και ου θεωρ. με και παλ. N*: hab. N^ca. | ὅτι (N^ca: ᾧ N*). | om. εγω. || 18. † τι εστ. ante τουτο. | ‡ om. ὁ λεγ. N*: hab. N^ca. | το N*: om. N^ca. | τι λαλει. || 19. om. ουν. | ις] praem. ὁ. | ημελλον. || 20. ὑμεις 2⁰]: add. δε N^ca (non N*). | αλλ'. || 21. εγενν. BN. | ανθρ. N^a et ^c: praem. ὁ N*. || 22. νυν μεν ουν λ. N*: ουν νυν μεν λ. N^ca. | εχ. N*: ἑξ. N^ca. | †† αιρει. || 23. ερωτησητε. | ὅτι. | αν τι] ὁ αν. | εν τῳ ον. μ. post δωσ. ὑμιν. || 24. αιτειτε N^ca: αιτησασθαι N*. || 25. om. αλλ'. | ὁτε N^ca: ὁπου N*. | παρρ. | απαγγελλω. || 26. αιτησασθε (sic) ante εν τῳ ον. μου. || 27. με. | του B: om. N. | † πατρος N^ca: †† θεου N* (et ^cb?). || 28. παρα. || 29. om. αυτῳ. | αυτου N^ca: αυτῳ N^c. | εν παρρ. BN.

pp. 462, 463. Jo. xvi. 30—xvii. 11.

xvi. 31. ις] praem. ὁ. ‖ 32. ελη λ.] om. νυν. | ἱνα ℵ^{ca}: praem. ἡ ὡρα ℵ*. | καμε. ‖ 33. θλ. εχετε ℵ: om. εχετε *Cypr.* (dele infra). ‖‖ xvii. 1. ις] om. ὁ. | επαρας (om. και 2°). | ἱνα] om. και. | ὁ υἱ. B. | om. σου. ‖ 2. † δωσῃ. | αυτοις ℵ^{ca}: αυτῳ ℵ*. ‖ 3. †† γινωσκωσιν. ‖ 4. † τελειωσας. | δεδωκ. | μοι ℵ^{ca}: με ℵ*. ‖ 5. ἡν ℵ^{ca}: ᾗ ℵ*. ‖ 6. † εδωκ. Bℵ. | και εμοι. | εδωκ. 2°. | ετηρησαν. ‖ 7. νυν εγνων. | † δεδωκας. | εισιν. ‖ 8. δεδωκας. | ‡ om. και εγνωσαν ℵ*: hab. ℵ^{ca}. ‖ 10. και 1° . . . εστιν] και εμοι αυτους εδωκας. ‖ 11. οὑτοι] αυτοι ℵ. *d.f.* (om. *Tol.*). | καγω. | πατερ. | ᾧ. | εδωκ. | καθως και] ‡ om. και B^{2}ℵ.

pp. 464, 465. Jo. xvii. 11—26.

xvii. 12. ημην. | om. εν τῳ κοσ. | om. ᾧ δεδ. μοι ℵ* (hab. ὁ δεδ. μοι ℵ^{ca}). | και ante εφυλ. | εφυλαξα ℵ^{ca}: -λασσον ℵ*. ‖ 13. εν αυτ. ‖ 14. εγω 2° ℵ^{ca}: om. ℵ*. ‖ 15. om. κοσμου....εκ του B. ‖ 16. ουκ ειμι. ‖ 17. τῃ. | om. σου ὁ λογ. ὁ σος αληθ. ℵ*: hab. ℵ^{ca}. ‖ 18. καγω . . . κοσμον bis B. ‖ 19. ‡ om. εγω. | ωσ. ante και αυτ. ‖ 20. πιστευοντ. ‖ 21. ‡ πατερ. | εν ἡμιν] add. ἑν ℵ: om. *Cypr.* 213. *Firmil.* ap. Cypr. 143 (dele supra). | † πιστευῃ ℵ*: †† πιστευσῃ ℵ^{ca}. ‖ 22. καγω. | † δεδωκας. | ‡ εδωκα. | ἡμ. ἑν] add. εσμεν ℵ^{ca}: om. ἑν εσμεν ℵ*. ‖ 23. και γιν. (om. ἱνα. ‖ 24. πατερ. | † ὁ. | δεδωκας. | κακ. | † ἡν δεδ. ‖ 25. πατερ. ‖ 26. με] αυτους.

pp. 466, 467. Jo. xviii. 1—18.

xviii. 1. ις] om. ὁ. | † των Κεδρων ℵ^{ca}: του Κεδρων] dele D: του Κεδρου ℵ*. ‖ 2. ις] om. ὁ. ‖ 3. εκ των 2° ℵ* et ^{cb}: om. ℵ^{ca}. | εκει ℵ^{ca}: om. ℵ*. ‖ 4. † ις δε. | εξελθ. ειπ. ‖ 5. λεγ. αυτ.] add. ις. | εγω ειμι] add. ις B. ‖ 6. αυτοις ℵ^{ca}: om. ℵ*. | om. ὁτι. | απηλθαν. | επεσαν. ‖ 7. επηρ. post αυτ. ‖ 8. ις] om. ὁ. ‖ 10. τον δουλ. του αρχ. | ωταρ. ‖ 11. om. σου. ‖ 13. ηγαγ. ℵ*: απηγαγ. ℵ^{ca}: om. αυτον. ‖ 14. αποθ. ‖ 15. † ὁ αλλ. ℵ^{cb}: †† om. ὁ ℵ*. | ην ante γν. ‖ 16. εξω προς τῃ θ. ℵ. *a.* Memph. Theb. Syr. Pst. | ὁς ην γν. | τῳ αρχ. ‖ 17. ‡ τῳ Π. post ἡ π. ἡ θυρ. ‖ 18. δε 1°] praem. και.

pp. 468, 469. Jo. xviii. 18—36.

xviii. 18. ην δε και ὁ Πετ. κατ' αυτ. ‖ 20. απεκρ. ℵ^{ca}: praem. και ℵ*. | αυτῳ ante ις ℵ^{ca}: post ℵ* (om. ὁ ℵ). | λελαλ. | συν.] om. τῃ. | παντες. ‖ 21. ερωτᾳς. | ερωτησον. ‖ 22. † εἱς παρ. των ὑπηρ. Bℵ*: (††) εἱς των παρεστηκοτων ὑπηρ. ℵ^{ca}. ‖ 23. ὁ δε ις ειπεν αυτῳ. ‖ ελαλησα ℵ^{ca}: ειπον ℵ*. ‖ 24. ουν] δε. ‖ 27. Πετ.] om. ὁ. ‖ 28. ουν. | πρωι. | αλλα. ‖ 29. προς αυτ. ὁ Πιλ. | εξω. | φησιν. | κατα ℵ^{a}: om. ℵ* (? O^{c}). (*a.c.*)*e.* ‖ 30. ειπαν ℵ: -πον O^{c}. | κακον ποιων ℵ^{ca}: κακον ποιησας ℵ*: κακοποιος O^{c}. | παρεδωκειμεν. ‖ 31. ουν 1°. | Πιλ.] praem. ὁ ℵO^{c}. | om. αυτον 2° ℵ*O^{c}: hab. ℵ^{ca}. | ειπον] add. ουν 2° ℵ*: δε O^{c}. ‖ 32. ὁν ειπεν ℵ^{ca}: om. ℵ*. ‖ 33. παλιν post πραιτ. ‖ 34. απεκρ.] add. αυτῳ. | ις] praem. ὁ ℵO^{c}. | απο σεαυτ. | συ ℵ^{ca}: om. ℵ*. | λεγεις ℵ^{ca}: ειπας ℵ*. | αλλοι σοι ειπον ℵO^{c}. ‖ 35. om. τι ℵ*. | οἱ αρχ. ℵ^{ca}: ὁ αρχιερευς ℵ*.

pp. 470, 471. Jo. xviii. 36—xix. 11.

xviii. 36. ις] om. ὁ. | ἡ βασ. ἡ εμη 1°] ἡ εμη βασ. | ἡ βασ. ἡ εμη 2°. | οἱ ὑπηρ.] praem. και. | οἱ εμοι ηγ. ante αν. | ἡ βασ. ἡ εμη 3°] ἡ εμη βασ. ‖ 37. ὁ ις. | † εγω semel. | τῃ αληθ. ℵ^{ca}: περι της αληθειας ℵ*. | εκ της ℵ*: om. εκ ℵ^{ca}. ‖ 38. τι ℵ^{ca}: τις ℵ*. | εὑρ. εν αυτ. post αιτ. ‖ 39. απολ. 1° ante ὑμιν. | εν. | ουν] add. ἱνα. | απολ. ante ὑμιν. ‖ 40. om. παντες. ‖‖ xix. 1. λαβων ὁ Πιλ. τον Ιησ. (om. και). ‖ 3. και ηρχ. προς αυτον. | βασιλευ (om. ὁ). | εδιδοσαν. ‖ 4. εξηλθ. *tantum.* | εξω post ὁ Πιλ. | αιτ. ουχ εὑρ. (om. εν αυτῳ) ℵ*: αιτ. ουδεμιαν εὑρ. εν αυτῳ ℵ^{a}. ‖ 5. † ὁ ις. | ιδου. | ὁ ανθρ. ℵ: om. ὁ B. ‖ 6. εκραυγ. ℵ^{ca}: εκραξαν ℵ*. | om. λεγοντες. | σταυρ. 2°] †† add. αυτον. | λεγει] praem. και. ‖ 7. om. αυτῳ. | νομ.] om. ἡμων. | θεου] om. του. | ἑαυτ. post υἱ. θεου. ‖ 9. om. παλιν ℵ*: hab. ℵ^{a}. ‖ 10. om. ουν ℵ*: hab. ℵ^{ca}. | † απολ. σε . . . σταυρ. σε.

pp. 472, 473. Jo. xix. 11—19.

xix. 11. αυτῳ. | ις] praem. ὁ. | εχεις. | κατ' εμου ante ουδ. | σοι post δεδ. (δεδομενον B). | †† παραδους. ‖ 12. ὁ Πιλ. ante εζ. | εκραζον ℵ^{ca}: ελεγον (om. λεγοντες) ℵ*: † εκραυγασαν B. | εαν. | ἑαυτ. ‖ 13. των λογ. τουτ. | βημ.] om. του. | Γολγοθα ℵ^{ca}: Γαββαθα (et om. δε) ℵ*. ‖ 14. ὡρα ην. | ὡς. | ἑκτη ℵ*: τριτη ℵ^{ca}. ‖ 15. εκραυγ. ουν εκ. ℵ^{ca}: οἱ δε ελεγον ℵ*. | αρον bis ℵ*: semel ℵ^{ca}. ‖ 16. αυτοις αυτον ℵ. *b.c.f.ff^{2}.g.* | οἱ δε λαβοντες τον ιν ℵ*: παραλαβοντες ουν τον ιν ℵ^{ca}. | add. απηγαγον αυτον (sic). ‖ 17. ἑαυτῳ τον στ. | ὁ λεγ. | Γολγοθα.

pp. 474, 475. Jo. xix. 19—32.

xix. 20. ὁ τοπ. ante της πολ. ℵ^{a} (om. ver. 20 et usque ad Ιουδαιων 2° ver. 21 ℵ*). | 'Ρωμ. ante 'Ελλ. ℵ^{a}. ‖ 21. ‡ των Ιουδ. post ειμι. ‖ 23. ὁτε εσταυρ.] οἱ σταυρωσαντες. | τεσσερα ℵ: -αρα B. | om. και τον χ. ℵ*: hab. ℵ^{ca}T^{d}. | αραφος ℵ(T^{d}): αρρ. B. ‖ 24. ειπαν ℵ: -πον T^{d}. | προς αυτους ℵ*: πρ. ἑαυτους ℵ^{ca}. | μου τα ἱματ. | ‡ om. ἡ λεγ. ℵ: hab. T^{d}. ‖ 25. Μαριαμ bis ℵ: -ια bis T^{d}. ‖ 26. ις δε ℵ^{a} (om. ις ουν ιδων την μητ. ℵ) *a.b.c.e.f.ff.* Memph. Theb. Syr. Pst. | λεγει] praem. και ℵ*. | μητ.] om. αυτου. | ιδου ℵ: ιδε T^{d}. ‖ 27. ιδε ℵT^{d}. | om. και ante απ' T^{d}. *a.c.* Theb. | ὁ μαθ. post αυτ. ℵT^{d}. ‖ 28. ειδως hic. | ηδ. post παν. | πληρωθῃ. ‖ 29. σκευος] add. δε. | σπογγον ουν μεστον του οξ. ℵ^{ca} (om. του ℵ*). | ὑσσωπῳ. ‖ 30. om. ις ℵ*: † hab. hic (et † ὁ) ℵ^{ca}. | τετελειωται (? *Clem.* 812): de Latinis non satis liquet. ‖ 31. επει παρ. ην ante ἱνα. | om. ἡ. | εκεινου ℵ: ‡ εκεινη B (' εκεινου . . . tertia demum manu substitutum est' Tisch. App. N. T. Vat. p. xii.). | ηρωτησαν ℵ^{ca}: add. ουν ℵ*.

pp. 476, 477. Jo. xix. 32—xx. 6.

Text. xix. 35. Lege πιστεύσητε (Treg.).

xix. 33. ὡς ειδ. ℵ^{ca}: εὑρ. (om. ὡς) ℵ*. *f.* Memph. | †† ηδη post αυτον. | και ου ℵ*. *f*: ου ℵ^{ca}. ‖ 34. † εξηλθ. ante ευθυς. ‖ 35. αληθινη] αληθης. | κακ. | και ante ὑμ. Bℵ. | † πιστευσητε ℵ^{a}: †† πιστευητε ℵ*. ‖ 36. αυτου] praem. απ'. ‖ 38. δε. | Ιω.] om. ὁ. | απο] praem. ὁ. | ηλθον . . . ηραν ℵ*. Theb.: ηλθεν . . . ηρεν ℵ^{ca}. | το σωμα αυτου ℵ^{ca}: αυτον *tantum* ℵ*. ‖ 39. †† προς τον ιν. | φερων ℵ^{ca}: εχων ℵ*. | μιγμα ℵ^{ca}: ελιγμα ℵ*. | ὡς. ‖ 40. οθον.] om. εν. | εστιν ℵ^{ca}: ην ℵ*. ‖ 41. ουδεις ουδεπω ℵ. Syr. Hier. | ‡ ην τεθειμενος. ‖ 42. εθηκαν ℵ^{ca}: praem. ὁπου ℵ*. ‖‖ xx. 1. ‡ Μαριαμ. | απο της θυρας εκ του μνημειου. ‖ 2. Σιμ.] praem. τον. ‖ 3. και ηρχοντο εις το μνημ. ℵ^{ca}: om. ℵ*. ‖ 4. ετρεχον δε ℵ^{ca}: και ετρεχον ℵ*. | και ὁ αλλος . . . του Πετ.] προεδραμεν δε ταχιον του Πετρου. | πρωτος post μνημειον. ‖ 5. κειμενα post τα οθον. ℵ^{ca} (et * ?). | om. τα οθ. κειμενα usque ad θεωρει (ver. 6) ℵ*: hab. ℵ^{ca}. ‖ 6. † ουν και ℵ^{ca}.

pp. 478, 479. Jo. xx. 6—21.

xx. 9. *ηδει* ℵ*. *b.c.e*: *ηδεισαν* ℵ^ca^. ‖ 10. *αυτους* ℵ*: *εαυτ.* ℵ^ca^. ‖ 11. ‡ *Μαριαμ.* | *προς*] *εν.* | om. *εξω* ℵ*: hab. post *μνημειῳ* ℵ^ca^. ‖ 12. *δυο* ℵ^ca^: om. ℵ*. *e.* | *καθεζ. εν λευκοις* ℵ. Memph.: *εν λ. κ.* (*Orig.* i. 621). ‖ 13. om. *και* ante *λεγουσιν* ℵ. *a.b.d.f.g.* Theb. | *λεγει*] non praem. *και.* ‖ 14. *ταυτα*] non praem. *και.* | *ις*] om. *ὁ.* ‖ 15. *ις*] om. *ὁ.* | *εκεινη* ℵ^ca^: add. *δε* ℵ*. *c.f.* Memph.Theb.Syr.Pst.Hcl.Hier. | *εβαστασας* ℵ^ca^: *ει ὁ βαστασας* ℵ*. | *εθηκας* ante *αυτ.* ‖ 16. *ις*] praem. *ὁ.* | *Μαριαμ.* | *δε* post *στραφ.* ℵ. (*e.*) Memph.Theb.Arm. (et conversa *b.f.ff*^2^. Syr.Pst.Hcl.Hier.Æth.). | *'Εβραιστι.* | *και προσεδραμεν ἁψασθαι αυτου* ℵ^ca^: om. ℵ* et ^cb^. ‖ 17. *ις*] praem. *ὁ.* | † *μου* ante *ἀπτου.* | *πατ.* 1^0^] † om. *μου* Bℵ. | *δε* (post *πορ.*) ℵ* et ^cb^: *ουν* ℵ^ca^. | *αδ. μου* ℵ^ca^: om. *μου* ℵ*. ‖ 18. *Μαριαμ.* | *αγγελλ.* ℵ*: *απαγγελλ.* ℵ^ca^. | † *ἑωρακα.* ‖ 19. *τῃ μιᾳ* ℵ^ca^: om. *τῃ* ℵ*. | *σαβ.*] om. *των.* | *μαθ.*] om. *συνηγμ.* ℵ*: hab. ℵ^a^. | *ὁ ις.* | om. *αυτοις* ℵ*. Syr. Hier.: hab. ℵ^ca^. ‖ 20. *εδειξεν*] † om. *αυτοις.* | om. *και* ante *τας χ.* | † *αυτοις.* ‖ 21. *ειπεν ουν* ℵ* et ^cb^: *και ειπεν* ℵ^ca^. | *αυτοις*] om. *ὁ ις* ℵ: hab. Theb.

pp. 480, 481. Jo. xx. 21—xxi. 4.

xx. 21. † *πεμπω* ℵ^cb^: †† *αποστ.* ℵ^ca^: *πεμψω* ℵ* (fut. *e*). ‖ 22. *ενεφ.*] om. *αυτοις.* ‖ 23. *αν.* | † *τινων* bis Bℵ. | † *αφεωνται* ℵ^ca^: *αφεθησεται* ℵ*. | *αν* 2^0^ ℵ^ca^: *εαν* (et add. *δε*) ℵ*. | lin. 23. lege 'tenebuntur *a.*' ‖ 24. *ις*] om. *ὁ.* | *ὁτε ουν ηλθεν ις* ℵ*. ‖ 25. om. *ουν* ℵ*: hab. ℵ^ca^. | *αλλοι* ℵ^ca^: om. ℵ*. Memph. Syr. Pst. | *αυτου* 1^0^ ℵ^ca^: om. ℵ*. | ‡ *μου τον δακτ.* | † *εις τον τυπον των ἡλων* ℵ^ca^: *εις την χειραν αυτου* ℵ*. | *μου* ante *την χ.* | *χειραν* B (ℵ vide supra). ‖ 26. om. *αυτου* ℵ ante *οἱ Orig.* cod. ‖ 28. ab init.] om. *και.* | *ὁ Θωμ.* ‖ 29. *ειπεν δε* ℵ*: *λεγει δε* ℵ^ca^. | † *ὁ.* | non add. *Θωμα.* | *πεπιστευκας* ℵ^ca^: praem. *και* ℵ*. *g.* Arm. | *ιδοντες* ℵ^ca^: add. *με* ℵ*. ‖ 30. non add. *ἁ* B. | *μαθ.*] add. *αυτου* ℵT^d^. ‖ 31. †† *πιστευητε* ℵ*: †-*σητε* ℵ^ca^T^d^. | *ις*] om. *ὁ* ℵT^d^. | *και ἱνα* ℵ^ca^: om. *και* ℵ*. | *αιωνιον* ℵT^d^. ‖‖ xxi. 1. *παλιν* ante *εαυτ.* | *ις*] praem. *ὁ.* | *μαθ.*] om. *αυτου.* ‖ 4. *ηδη* ℵ^ca^.

pp. 482, 483. Jo. xxi. 4—18.

xxi. 5. *τι* ℵ^ca^. ‖ 6. *λεγ.* et ℵ^cb^: *ὁ δε ειπεν* ℵ^ca^. ‖ 9. *απεβησαν* ℵ^ca^. | *εις την* ℵ* et ^cb^: *επι την* ℵ^ca^. ‖ 15. *Ιωανου* B. ‖ 16. *Ιωανου* B. | *ναι* ℵ^ca^. ‖ 17. *Ιωανου* B. | *ελυπ.*] om. *δε* ℵ. | *φιλ.* 2^0^] om. *και* ℵ* et ^c^. | *συ γινωσκ.* B. | *λεγει* 2^0^] praem. *και* ℵ.

pp. 484, 485. Jo. xxi. 18—25.

xxi. 20. om. *ακολ. ὁς* ℵ*: add. *ακολ.* ℵ^a^, item *ὁς* ℵ^c^. | *ειπεν* ℵ^ca^. ‖ 21. linea *λεγει* etc. duabus antecedentibus praeponatur. ‖ 23. hab. *τι προς σε* ℵ^a^. ‖ 24. *μαρτ.*] praem. *και Orig.* ed. Huet.: om. ℵ. | *ὁ και γρ.* ℵ^a^: *και γρ.* ℵ*. ‖ 25. lin. 1. Tischendorfio judice, dissentiente Tregellesio, altero sub alterius oculis litterarum figuram et colorem scrutato, codici ℵ corrector antiquissimus (ℵ^a^)hunc versum primus intulit. | *χωρησειν* B.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

p. 489. Act. i. 1—6.

Inscr. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ B (in marginibus constanter ΠΡΑΞΕΙΣ ut ℵ). Hiat P. ‖‖ i. 4. *συναλιζ. Eus.* ad Mar. ap. Cord. Jo. 296.

pp. 490, 491. Act. i. 6—20.

i. 7. om. *ουν* B*: hab. B^3^ (demum ut vdtr). ‖ 11. *οὑτος* B. ‖ 16. *εδει*] dele '*Iren.*' et infra '(cdd.).'

pp. 492, 493. Act. i. 20—ii. 12.

ii. 7. *ἁπαντες* 2^0^ B^2^.

pp. 494, 495. Act. ii. 12—30.

ii. 22. *Ιστρ.* BE. *d.*: *Ισδρ.* ℵ. | *δεδοκιμασμενον* Vulg. *Iren.* ‖ 29. *εν ἡμιν Orig.* Gall. 56: *παρ' ἡμιν* Latt. *Iren.*

pp. 496, 497. Act. ii. 30—45.

ii. 30. add. *το κατα σαρκα κ.τ.λ. Orig.* | *τον θρονον Orig.* ‖ 31. hab. *προιδ. κ.τ.λ. Orig.* | *της* B. | *ουτε* (bis) *Orig.* | *εγκατελειφθη Orig.* | om. *ἡ ψ. αυτ. Orig.* | *ἁδην Orig.* ‖ 32. *εσμ. μαρτ. Orig.* ‖ 38. dele '*Iren.* . . . 134.' | *ἁμ. ὑμων* B. ‖ 39. *ὁσους Cypr.* ‖ 44. ‡ om. *ησαν* et *και m.*

pp. 498, 499. Act. ii. 46—iii. 13.

ii. 47, 48. *επι το αυτο. Π. δε* G^a^. ‖‖ iii. 1. *ενατην* G^a^. ‖ 2. *λεγ.*] *καλουμενην* G^a^. ‖ 3. *λαβ.* G^a^. ‖ 4. *εις αυτ.* ante Π. G^a^. | *Ιωαννῃ* B. Hucusque (Luc. i. 60, 63 exceptis) *Ιωανης* constanter B; -*ννης* Act. iii. 4; iv. 6, 13, 19; xii. 25; xiii. 5, 25; xv. 37; in hoc libro -*νης* 16 locis, item Gal. ii. 9. De ℵ vide ad Matt. xvi. 13. ‖ 5. *τι παρ' αυ. λα.* G^a^. ‖ 6. Π. *δε ειπ.* G^a^. | † *εγειρε και* G^a^. ‖ 7. *ηγ. αυτ.* G^a^. | *αἱ βασ.* post *αυτου* G^a^: lege '*αυτου* ante *εστερ. Iren.* 194' (dele 'om.'). | ‡ *σφυδρα* B; *σφυρα* G^a^. ‖ 11. *Σολομωντ.* B. ‖ 12. *Ιστρ.* B. *d.* ‖ 13. lin. 4. '*Iren.* 194' uncis incl.

pp. 500, 501. Act. iii. 13—26.

iii. 22. add. *πρ. τ. πατ. Iren.* 194 (dele supra). ‖ 25. ‡ *ευλογηθησονται* B.

pp. 502, 503. Act. iv. 1—18.

iv. 4. † *ὡς* B. ‖ 10. *Ιστραηλ* B. *d.e.* ‖ 12. *ου. εστ. ετ.*] dele '(*Cypr.*)'.

pp. 504, 505. Act. iv. 18—33.

iv. 18. *του* B^3^. ‖ 20. *ειδαμεν* B (et *οιδαμεν* et *ιδομεν* B^3^). ‖ 32. *ελεγον* B. *Am. d.*

pp. 506, 507. Act. iv. 33—v. 12.

v. 8. *απεκρ. δε* B. | *ἡ δε* B.

pp. 508, 509. Act. v. 12—29.

v. 21. παραγενομενοι B*: -νος B² (vdtr). || 23. lege ενκλεκλεισμ. D*.

pp. 510, 511. Act. v. 29—vi. 1.

v. 30. om. τον ante ιν B. || 32. μαρ. εσμ. (*Iren.* codd.): εσμ. αυτου μαρ. Syr. Hel. (dele 'Pst.'): εν αυτω μαρ.] post 'sumus' adde '(†† om. *sumus* cod. opt)'. || 34. εξω post εκελ. B. || 38. τα νυν B². || 39. lin. 12. post 'viri' adde '(? vri, *i.e.* vestri).

pp. 512, 513. Act. vi. 1—15.

vi. 3. επισκεψωμεθα B. || 14. εθνη B*: εθη B² (vdtr).

pp. 514, 515. Act. vii. 1—16.

vii. 6. σου ℵ. || 8. Ισακ 1° (non 2°) B*: Ισαακ B² (vdtr). || 10. αυτου B². || 15. ετελ. αυτ. B.

pp. 516, 517. Act. vii. 16—32.

vii. 17. ηγγιζ. B. || 21. lin. 2. lege εκτεθεντα. || 22. πασῃ σοφιᾳ (om. εν) B. *Orig.* ii. 62. | λογ. και εργ. B. || 30. hab. εν τῃ ερ. B.

pp. 518, 519. Act. vii. 32—45.

vii. 38. ὑμιν *Iren.* 245. || 39. αλλα B. || 42. εν τῃ ερ. B². | ετ τεσσ. post εν τ. ερ. *Orig.* i. (dele post '*Iren.*'). || 43. 'Ρεμφαν] lege '*Orig.* i. ed.': 'Ρομφα *Orig.* cod.: Ρεμφα *Orig.* cod.

pp. 520, 521. Act. vii. 45—viii. 5.

vii. 49. ἡ δε] adde '(vid. LXX. codd. pl.)': και ἡ] post 'LXX.' adde 'cod. B.'

pp. 522, 523. Act. viii. 6—25.

viii. 11. μαγιαις] dele B.

pp. 524, 525. Act. viii. 26—ix. 4.

viii. 34. τουτο B². || 37. lin. 10. post χριστον adde '(om. χν cod.)': lin. 12. post '196' adde 'Facile suasit ei [sc. eunucho] credere eum esse *Christum Jesum* qui sub Pontio etc., cumque esse *Filium Dei*, qui aeternam vitam hominibus dat. *Iren.* 260.': lin. 13. lege 'quod me inpediat tingui': lin. 26. om. χριστου *Iren.* 196 Lat. et cod. Gr.

pp. 528, 529. Act. ix. 23—40.

ix. 25. αυτου B. || 26. εἰς 'Ιερ. B. || 29. 'Ελληνας Vulg. (dele supra). || 33. κραβαττου B*: κραββατου B³. || 36. hab. ην 1° B.

pp. 530, 531. Act ix. 40—x. 15.

Text. ix. 43. Lege [αὐτὸν] (Treg.).

pp. 532, 533. Act. x. 16—32.

x. 28. lin. 13. dele *Cypr.* 99.

pp. 534, 535. Act. x. 32—48.

x. 37. βαπτ.] κηρυγμα B. || 48. εν τῳ ονομ. ιυ χυ βαπτ. B.

pp. 536, 537. Act. xi. 1—19.

xi. 12. διακριναντα B. || 13. απηγγ. B.

pp. 538, 539. Act. xi. 19—xii. 6.

xi. 23. ‡ add. εν Vulg. c. || 24. τῳ κυριῳ B². || 30. κ.τ.λ. προς B. |||| xii. 3. lin. 5. lege ἡ επιχειρησεις αυτου επι κ.τ.λ.

pp. 540, 541. Act. xii. 6—21.

xii. 8. ὑποδησαι B². || 13. προηλ. B² fortasse. Vulg. || 15. αυτ. εστ.] '*Orig.* iii. 608ᵈ' uncis incl. || 19. αποκτειναι Syr. Pst. Hcl. (Memph. Æth.) Arm. teste Lagardio; item *Petr.Alex.* cod. Nan.

pp. 542, 543. Act. xii. 21—xiii. 12.

xii. 25. In B 'litterae εις Ιερου prima ut vdtr manu rescriptae: videtur primum απο [potius quam εξ] pro εις scriptum fuisse' (Tisch.). |||| xiii. 1. Συμ. B. || 2. om. αυτ. *Orig.* Jo. Cord. 91. || 4. εκπεμφθεντες B. || 11. επεσεν B.

pp. 544, 545. Act. xiii. 12—27.

xiii. 26. †† ἡμιν ὁ λο. B.

pp. 546, 547. Act. xiii. 28—45.

xiii. 33. hab. τῳ 1° B. || 38. lin. 6. lege 'add. και μετανοια Syr. Hcl.* | add. μετανοια ante απο D.' | hab. εν B.

pp. 548, 549. Act. xiii. 45—xiv. 9.

xiii. 46. lin. 16, 17. 'C.', '61 *sic*', et '*Orig.* . . . 792ᵈ' unc. incl.

pp. 550, 551. Act. xiv. 9—23.

xiv. 10. add. σοι λεγω κ.τ.λ. *Iren.* 197: om. Syr. Hier. | και 2° B². || 11. ὁ επ. B. || 12. om. μεν B. (et Tisch. App.). || 22. εμμ. Bℵ.

pp. 552, 553. Act. xiv. 23—xv. 10.

xiv. 26. απεπλ. B². || 27. ανηγγελλον B. |||| xv. 1. περιθμητε B. | add. και et περιπατητε] conf. *Iren.* 199. || 2. κ. ζητ. *Orig.* i. 454ᵃ.

pp. 554, 555. Act. xv. 10—26.

xv. 20. αλλ' B. || 23. και οἱ αδ. Memph. Wilk.: om. Memph. Lag.

pp. 556, 557. Act. xv. 26—xvi. 3.

xv. 28. τ. πν. τ. ἁγ. *Orig.* Jo. Cord. 91.

pp. 558, 559. Act. xvi. 3—17.

xvi. 11. τῃ δ' B. || 12. κακειθεν] non add. τε B.

pp. 560, 561. Act. xvi. 17—33.

Text. xvi. 28. marg. Lege Παῦλος ante μεγάλῃ φωνῇ.

xvi. 30. lin. 4. lege ασφαλισαμενος.

pp. 562, 563. Act. xvi. 33—xvii. 7.

xvi. 40. τ. αδ. παρ. Gᵇ (vdtr: incipit . . . λφους). | αυτους Gᵇ. | εξηλθον Gᵇ. |||| xvii. 1. lin. 3. lege 'corr.ᵃ'. | de την in Gᵇ non liq. | om. ἡ Gᵇ. || 2. διελεχθη Gᵇ. || 3. I. ὁ X. Memph. (dele supra): ὁ X. ὁ I. (Theb.: dele supra): X. I. (praem. ut vdtr. ὁ) Gᵇ. || 4. επιστευσαν Gᵇ. | † om. και ante 'Ελ. Gᵇ. | πλ. πο. Gᵇ. || 5. [ζηλ. δε vdtr c sp.] οἱ I. οἱ απ. κ. προσλ. Gᵇ. | αν.

τι. Gᵇ. | κ. επ. Gᵇ (vdtr). | προαγ. B et (vdtr) Gᵇ. || 6. εαυρ... Gᵇ. | τεν Gᵇ.

pp. 564, 565. Act. xvii. 7—21.

xvii. 7. πρασ. Gᵇ. | ετ. λεγ. B: λεγ. ετ. Gᵇ. || 10. om. της Gᵇ. | και Σ. Gᵇ. | τ. Ι. απιεσαν (sic) Gᵇ. || 11. ησαν] εισιν Gᵇ. *d.* (essent *e*). | † om. το Gᵇ. | ουτ. εχει Gᵇ. || 13. και ταρ. B: om. Gᵇ. | 14. ὡς Gᵇ. | υπεμειναν Gᵇ. | τε Gᵇ. || 15. καθιστωντες Gᵇ. | αυτον Gᵇ. | om. τον ante Τιμ. Gᵇ. || 16. θεωρουντι Gᵇ. | καθειδωλον Gᵇ. || 17. desinit Gᵇ σεβο...

pp. 566, 567. Act. xvii. 22—xviii. 2.

Text. xvii. 27. Ante θεόν lege [1] (Treg.).

xvii. 23. ὑμιν B[3] (vdtr). || 25. δους *Iren.* | και τα παντα B. || 26. τε *Iren.* cod. opt. (*fecerit qui*, i.e. *feceritque*: dele infra). || και γε Gᵇ (incipit εὑροιεν). | μακρα Gᵇ. | ὑπαρχοντος Gᵇ. || 28. ὑμας Gᵇ. Memph. (dele infra): ἡμας B. || 29. χρυσῳ Gᵇ. | αργυρῳ Gᵇ (desinit θειον . . .: incipit 31 πιστιν). || 30. πασιν *Iren.* codd.: om. codd. opt. || 32. ειπον Gᵇ. || 32, 33. πα. πε. του. και Gᵇ. || 33. οὑτος Gᵇ. || 34. † ὁ Αρ. Gᵇ (desinit Δαμ. και...).

pp. 568, 569. Act. xviii. 2—17.

xviii. 3. ‡ ηργαζοντο B. Memph. *Orig.Int.* || 8. om. πιστ. κ.τ.λ. Gᵇ (incipit...ευον, pleramque lacerus usque ad ver. 11). || 9. δι' ὁρ. εν νυ. Gᵇ. || 11. εκαθ. δε Gᵇ. || 12. ανθυπατευοντος Gᵇ. || 13. ουτ. αναπ. Gᵇ. || 14. om. ουν Gᵇ (vdtr). || 15. ζητημα Gᵇ. || 17. οἱ 'Ελλ. Gᵇ. | εμελλεν Gᵇ.

pp. 570, 571. Act. xviii. 18—xix. 4.

xviii. 18. om. ετι Gᵇ (vdtr e sp.). | απετα...Gᵇ. | τ. κεφ. εν Κεγχ. Gᵇ. || 19. κατηντησεν Gᵇ. | κατελειπεν Gᵇ. | † αυτου Gᵇ. | διελεχθη Gᵇ. || 20. om. παρ' αυτ. Gᵇ. || αλλα Gᵇ. | απεταξα...αυτοις Gᵇ. | add. δει κ.τ.λ. Gᵇ. | add. δε Gᵇ. | και ανηχ. Gᵇ. || 23. επιστηρ. Gᵇ. || 24. Απολλως Gᵇ. || 25. του Ιησ. Gᵇ. || 26. Ακ. κ. Πρ. Gᵇ (hic desinit). ||| xix. 2. ‡ ουδ' B.

pp. 572, 573. Act. xix. 4—19.

xix. 12. τα πον. B. || 18. εξομ.] non add. τας ἁμ. αυτ. B.

pp. 574, 575. Act. xix. 19—31.

xix. 27. τε B. | † αυτης B. || 33. κατεβιβ. Vulg. || 34. επιγνοντες B.

pp. 576, 577. Act. xix. 31—xx. 9.

xx. 4. Βεροιαιος B.

pp. 578, 579. Act. xx. 9—21.

xx. 10. ‡ θορυβεισθαι BCD. || 11. om. και 1° (Theb.). || 16. κεκρει B*: κεκρικει B[3] (vdtr). || 23. λεγον B.

pp. 580, 581. Act. xx. 21—38.

xx. 24. εμαυτου Vulg. (*e*).

pp. 582, 583. Act. xxi. 1—15.

xxi. 3. ‡ αναφαναντ. B*: -νεντ. B[3]. || 4. ελεγαν et ante et post δ. τ. πν. B. || 5. εξαρτ. post ἡμ. B[2] (ipse * ?). || 13. ὁ Παυλ. B[2].

pp. 588, 589. Act. xxii. 6—26.

xxii. 10. εντετακται B. (-λται B[3]). || 11. ουδενεβλεπον B. || 24. ανεταζεσθαι B.

pp. 590, 591. Act. xxii. 26—xxiii. 11.

xxiii. 7. λαλουντος B. | lin. 5. lege επεπεσε et επεσε. | επεσε B[2] (vdtr). || 10. ‡ γενομ. ℵ. *Lucif.* (cum...esset).

pp. 592, 593. Act. xxiii. 12—28.

Text. xxiii. 22. Ante ἐμέ lege [1] (Treg.).

xxiii. 12. πιειν] πειν B*. || 16. την ενεδραν B. || 18. σοι B[2] (vdtr). || 21. πειν B. || 23. centum Theb. || 28. † κατηγ. αυτ. εις το συν. αυτ. B[2].

pp. 594, 595. Act. xxiii. 28—xxiv. 11.

xxiii. 34. ‡ επαρχειας ABℵ. ||| xxiv. 6, 7, 8. lin. 6. lege κατηγορους.

pp. 596, 597. Act. xxiv. 11—26.

xxiv. 19. εδει B. || 24. ιδιᾳ ℵ[a], postea (ab ℵ[c] vdtr) erasum.

pp. 598, 599. Act. xxiv. 27—xxv. 16.

xxv. 1. ‡ επαρχειᾳ B. || 9. τοις hab. B. || 15. ενεφανισθησαν B*: ενεφανισαν 'B[3] et ut vdtr jam B[2]'.

pp. 600, 601. Act. xxv. 17—xxvi. 4.

xxv. 24. συνπαροντες B. | om. ζην B*: αυτον ζην B[2] (vix*). ||| xxvi. 2. lin. 5. lege 'editio.'

pp. 602, 603. Act. xxvi. 5—23.

xxvi. 13. βασιλευς B. || 16. και στ. B[2].

pp. 604, 605. Act. xxvi. 23—xxvii. 7.

xxvi. '26.' lineae λαλῶ etc. praeponatur. || 27. βασιλευς B. || 31. praem. τι Vulg. ||| xxvii. 2. ‡ Αδραμυντηνῳ B.

pp. 606, 607. Act. xxvii. 8—29.

xxvii. 28. οργυιας bis B.

pp. 608, 609. Act. xxvii. 29—xxviii. 3.

xxviii. 1. Μελιτη B[2](vdtr): Μελιτηνη] conf. fragm. theol. Syr. Hier. ap. Land. *Anecd. Syr.* iv. 210 ("facta [Pauli] in insula Melitene, ut apud quosdam dicitur").

pp. 610, 611. Act. xxviii. 3—19.

xxviii. 16. επετραπη B. || 19. lin. 2. lege και επικραζοντων κ.τ.λ.

pp. 612, 613. Act. xxviii. 19—31.

xxviii. 25. ὑμων Memph. (dele infra). || 28. του θεου B. || 30. lin. 7. lege Ιουδαιους τε και 'Ελληνας. ||| Subscriptio. Επληρωθησαν αἱ πραξεις των ἁγιων αποστολων P.

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.

Inscriptio. In marginibus ΕΠΙΣΤΟΛΗ om. B: ΙΑΚΩΒΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ P. ||| i. 3. της πιστεως non instauravit B³, intactum reliquerat B². || 12. επηγγ.] add. ὁ κυριος P.

pp. 618, 619. Jac. i. 13—ii. 7.

i. 13. om. του P. || 17. ουκ εστιν P. | αποσκιασμα P. || 18. ἑαυτου P. || 19. ὡστε P. | εστω δε P: εστω P^cor. || 20. ου κατεργ. P. || 21. εν πραϋτ.] add. σοφιας P. || 22. †† ακροατ. post μον. P. || 25. praem. οὑτος P. || 26. ει] †† add. δε P. | om. εν ὑμ. P. | χαλινων B. | γλ. ἑαυτ. P (dele Vulg. *ff.m.*). | αλλα P. | καρδ. αυτου P: εαυτ.] dele Vulg. *ff.m.* || 27. τῳ Θεῳ P. | απο] εκ P. ||| ii. 2. συν.] praem. την P. || 3. †† επιβλ. δε P. | ειπ. 1°] add. αυτῳ P. | καθου 2°] add. ὡδε P. | επι B² (vdtr) P. || 4. ab init.] και P. | ου B² (vdtr). || 5. του κοσμου (om. τουτου) P. || 6. ουχ P.

pp. 620, 621. Jac. ii. 7—iii. 3.

Text. ii. 12. Post καὶ οὕτως dele punctum (Treg.). || 22. Lege συνεργεῖ.

ii. 8. βασ.] praem. τον P. || 10. τηρησει P. | πταισει P. || 11. μοιχευεις, φονευεις B: φονευσῃς, μοιχευσῃς P. || 13. ανελεος B: ...λεος P. | ποιησαντι... 14. δυνα- hiat P: multa item desunt usque ad 21. Ισαακ. || 15. εαν] om. (e spat.) δε P. | λειπ.] add. ωσιν P. || 16. ειπῃ δε P. || 18. χωρις P. | εργων 1°] om. σου P. | πιστ. 2°] add. μου (vdtr) P. || 20. νεκρα P: αργη (? *Clem.* 650). || 22. †† συνηργει P. || 24. om. τοινυν P. || 26. † των P. ||| iii. 2. ἁπαντες] παντες P.

pp. 622, 623. Jac. iii. 3—iv. 5.

iii. 3. ιδε P. | προς το πειθ. P. | † αυτ. ἡμ. P. | αυτων ante μετ. P. || 4. ανεμ. ante σκληρ. P. | ὁπου] †† add. αν P. | βουληται P. || 5. μεγαλα αυχει B. || 6. της αδικ.] add. οὑτως P. | καθισταται B³ (vdtr). || 8. om. δε P. | †† δυν. δαμ. ανθ. P. || 9. κυριον P. || 12. συκα] add. οὑτως P. | ουτεμια (*sic*) π. ἁλ. και γλ. ποι. ὑδ. P. || 14. ειδε] add. αρα P. || 15. αλλ' P. || 16. εριθ.] ερις P. || 18. δικ.] om. της P. | σπειρ. B. ||| iv. 2. ουκ 2°] ουχ B*: ουκ B² (*?): ad ουκ 2° pertinent quae post duo lineas sequuntur, 'praem. και', etc. (praem. και et P). || 3. αιτειτε] add. δε P. || 4. μοιχαλ.] praem. μοιχοι και P. | εαν P.

pp. 624, 625. Jac. iv. 5—v. 7.

iv. 5. κατωκησ. P. || 6. διο λεγει...διδ. χαρ.] om. P. || 7. om. δε P. || 9. μεταστραπ. P. || 10. om. του P. || 11. η κρινων P. | ουκετι ει ποιητης P. || 12. om. ὁ 1° P. | νομ. και κριτης P. | συ δε P. | ὁ κρινων P. | τον πλησιον P. || 13. και αυρ. P. | πορευσομεθα, ποιησομεν, εμπορευσομεθα, et κερδησομεν BP. || 14. επιστανται P. | † γαρ P. | επ. δε και P. || 15. ζησομεν και ποιησομεν P. ||| v. 4. απεστ. P. || 7. ἑως] add. αν P. | λαβῃ] add. ὑετον P.

pp. 626, 627. Jac. v. 7—20.

v. 9. αδελφοι κατ' αλλ. P. | κριθητε P. | ὁ κρ. P. || 10. αδελφοι της κακ. P. | κυρ.] om. του B. || 11. ὑπομειναντας P. | ιδετε P. | ὁ κυρ. P. || 12. μη εις ὑποκρ. P. || 14. αλειψ. αυτ.] om. αυτ. P. | † του κυρ. P. || 15. ευχῃ] προσευχῃ P. | εγερει] εγειρει P. | αφεθησονται P. || 16. ουν P. | τ. ἁμ. (om. ὑμ.) P. | † ευχ. P. || 18. †† ὑετ. εδ. P. || 19. αδ. μου P. | om. τ. ὁδου P. || 20. † γινωσκετω P. | ψυχ.] †† add. αυτου P. | θαν. sine αυτου P. ||| Subscr. Ιακωβου αποστολου επιστολη καθολικη P.

ΠΕΤΡΟΥ ΕΠΙΣΤΟΛΗ Α'.

pp. 628, 629. 1 Pet. i. 1—17.

Text. i. 1. Lege Καππαδοκίας.

Inscr. ΠΕΤΡΟΥ . . . P. ||| i. 1. και Βιθυνιας B². || 3. ἡμας P. || 5. αποκαλ.] ανακαλυφθηναι P. || 6. ει δεον] †† add. εστιν P. || 7. πολυτιμοτ. BP. | δοξ. και τιμ.] τιμ. και εις δοξ. P. || 8. ειδοτες P. | † αγαλλιασθε P. || 10. εξερευν. P. || 11. ερευν. P. || 12. ὑμιν δε P. | πνευμ.] praem. εν P. || 13. νηφ. B³ vdtr. || 16. γενεσθε P. | ἁγ.] add. ειμι P.

pp. 630, 631. 1 Pet. i. 17—ii. 11.

i. 19. om. ὡς P. || 20. εσχατων P. || 21. †† πιστευοντας P. || 22. αληθ.] add. δια πνευμ. P. | καρδ.] praem. καθαρας P. || 23. μεν.] add. εις τον αι. P. || 24. ὡς 1° P. | δοξα ανθρωπου P. | ανθ.] †† add. αυτου P. ||| ii. 2. αρτιγεννητα *Clem.* 121 (dele infra). | αδολον *Orig.* 1 Cor. Cr. 52. || 3. ειπερ P. | dele χριστος *Clem.* | εις σωτ. P. || 5. om. εις P. | Θεῳ] praem. τῳ P. || 6. διοτι P. | εν τῃ γρ. P. || 7. απειθ. P. || 11. απεχεσθε P.

pp. 632, 633. 1 Pet. ii. 12—iii. 6.

ii. 12. εχ. καλ. ante εν τοις εθ. P. | καταλαλωσιν P. | εποπτευσαντες P. || 13. add. ουν P. || 14. εκδικ.] add. μεν P. || 16. Θεου post δουλ. P. || 19. ει δια B. || 20. κολαζομενοι P. | τουτο] om. γαρ P. || 21. ὑμων ὑμιν *Cypr.* bis (dele infra): ἡμων ὑμιν P. | ὑπολιμπ.] ὑπολαμβανων P. || 24. μωλ.] †† add. αυτου P. || 25. om. ητε γαρ (*Harl. Tol.* Syr.Pst.). | πλανωμενα P. | επεστραφ. P. ||| iii. 1. γυν.] praem. αἱ P. | κερδηθησονται BP. || 3. τριχων P. | και P. || 4. πρα. κ. ἡσυχ. P. | πραεος P. || 5. ελπιζ. επι P. | Θεον] om. τον P. || 6. †† ὑπηκουεν B: † -σεν P.

pp. 634, 635. 1 Pet. iii. 6—21.

Text. iii. 16. Transpone " post ὑμῶν, et dele ὑμ. in margine.

iii. 6. πτωσιν P. || 7. †† συγκληρονομοι P: † -μοις B^(?) 'non satis liquet utrum σ [ad fin. lin.] additum sit a B³ an instauratum modo: mihi jam a B* profectum videtur' (Tisch.). | εγκοπτ. P. || 8. φιλοφρ. P. || 9. ὁτι εις] praem. ειδοτες P. || 10.

γλ.] add. αυτου P. | χειλη] add. αυτου P. || 11. εκκλ. δε] ††om. δε P. || 12. οφθ.] om. οἱ P. || 13. ει B. | μιμηται P. || 14. αλλα και ει P. || 15. θεον P. | ἑτ.] add. δε P. | dele 16 ante αλλα μετα et insere ante καταλαλουσιν. | om. αλλα P. || 16. lege ‘καταλαλουσιν ὑμων (-λουσιν ℵCP etc. . . . 31 L.). | -λεισθε’ etc. et dele ὑμων ante ὡς κακ. | ὡς κακ. P. || 17. θελοι P. || 18. om. ὑπ. ἡμ. P. | επαθεν P. | ὑμας P. | πνευμ.] om. τῳ P. || 20. απεξεδ. P. | ολιγαι P. || 21. ὁ P. | και ὑμας P.

pp. 636, 637. 1 Pet. iii. 21—iv. 19.

Text. lin. 6 marg. Lege IV. (Treg.).

iii. 22. θεου] praem. του P. | pro ‘et *Am. Fuld.*’ lege ‘(et *Am.*) om. *Fuld.*’ (Treg.); et col. 3 Vulg. lege ‘om. *Fuld. Luxov.*’ |||| iv. 1. ὑπερ ἡμ. P. | σαρκι 2°] praem. εν P. || 3. γαρ] add. ἡμιν P. | χρονος] add. του βιου P. | θελημα P. | κατεργασασθαι P. | οινοφλυγιαις B² (vdtr). || 4. βλασφημουνταις B. || 7. προσ.] praem. τας P: om. *Petr. Al.* p. 24 (vdtr). || 8. παντ.] add. δε P. | αγαπη] om. ἡ P. | καλυπτει P. || 9. γογγυσμων P. || 11. ἡς] ὡς P. || 13. καθο P. | τοις του χυ B. | χαρειτε P. || 14. δοξ.] add. και δυν. P. | επαναπεπαυται ℵᶜ. | fin.] hab. κατα μεν κ.τ.λ. P. || 15. αλλοτριοεπ. P. || 16. τῳ μερει P. || 18. om. δε B²P.

pp. 638, 639. 1 Pet. iv. 19—v. 14.

Text. v. 8. Lege καταπιεῖν.

iv. 19. πιστ.] praem. ὡς P. | αυτων P. | † αγαθοποιια P. |||| v. 1. om. ουν P. | εν ὑμ.] praem. τους P. | ὡς συμπρεσβ. P. || 2. θεου B. | επισκ. P. | αλλ’ P. | † κατα θεον P. | μηδε P. || 5. αλληλ.] add. ὑποτασσ. || 6. om. επισκ. P. || 7. επιρρ. P. | μελλει P. || 8. ὁ αντιδ.] om. ὁτι. | τινα] aliquid *Cypr.* (dele supra): *nos* Hil. 502ᵉ. | καταπιειν. || 9. τῳ κοσ.] om. τῳ P. || 10. ὑμ. P. | † Ιησου P. | καταρτισαι (-ησαι) et add. ὑμας P. | στηριξει σθενωσει P. | †† θεμελιωσει P. || 11. ἡ δοξα και P. | των αι. P. || 12. του πιστου BP. | στητε *Am. Fuld.*: ἑστηκ. P. || 14. χρ.] add. ιυ P. | αμην P. |||| Subscr. Πετρου απ. . . . . λη α στιχων . . . P.

ΠΕΤΡΟΥ ΕΠΙΣΤΟΛΗ Β′.

pp. 640, 641. 2 Pet. i. 1—18.

Inscriptio . . . . Π Β̄ P. |||| i. 1. Σιμων sic B: Συμεων P. | σωτηρος] om. ἡμων P. || 2. om. του θεου και ιυ P. || 3. † om. τα ante παντα P. | ιδιᾳ δοξῃ κ. αρετῃ P. || 4. μεγ. κ. τ. ἡμ. P. | om. τῳ P. | εν επιθυμιᾳ] και P (conf. C). || 5. και αυτο τουτο δε P. || 8. ὑπαρχ. P. || 9. †† ἁμαρτιων P. || 10. σπουδ. tantum P. | εκλογην] praem. την P. | ποιεισθαι P. || 12. μελλησω P. | om. αει P. || 15. μνειαν P. || 16. om. χυ P. | δυναμιν] add. τε P. || 17. om. του P. | om. αυτῳ P. | († et ††) οὑτ. εστ. ὁ υἱ. μ. ὁ αγαπ. οὑτος εστιν εις ὁν P.

pp. 642, 643. 2 Pet. i. 18—ii. 14.

i. 18. τῳ ορ. τῳ ἁγ. P. || 19. ἡμ.] praem. ἡ P. || 21. † πρ. πο. P. | αλλ’ P. | om. οἱ P. | †† απο θεου P. |||| ii. 1. ἑαυτ. B². || 2. ασελγ. P. | 4. σειραις P. | εις κρισιν B. | τηρουμ. P. || 5. αλλ’ P. || 6. καταστροφῃ κατεκρινεν] κατεστρεψεν P (conf. ††). | ασεβεσιν P. || 7. lin. 1. *Arm.*] lege *Am.* | ερρυσ. P. || 10. μιασμου] μολυσμου P. | κυριοτητας P. || 11. † παρα κυριῳ P. || 12. γεγενν. ante φυσ. P. | και φθαρησ. P. || 13. †† αδικουμενοι P. | †† απαταις P. || 14. μοιχαλιδος P. | † ακαταπαυστ. P. | πλεονεξιας P: -ιαις] dele ‘maledicti.’

pp. 644, 645. 2 Pet. ii. 15—iii. 10.

ii. 15. καταλειπ. B*(?): -λιπ. B³P. | om. την P. | Βαλαμ P. | Βοσορ P. | † ὁς et ηγαπησεν P. || 17. και ομιχλη (et mox ελαυνομενη) P. | σκοτ.] add. εις αιωνα P. || 18. ματαιοτης B*. || 18. ασελγειας P. | οντως P. | αποφυγ. P. || 19. αυτοι] praem. ut vdtr και B³ (vix B²). | † και δεδ. P. || 20. κυρ.] ††add. ἡμων P. || 21. ην] post αυτοις P. | επιγνουσιν tantum P. | ὑποστρ. P. | εκ P. || 22. συμβ.] add. δε P. | †† κυλισμα P. |||| iii. 2. ὑμων P. || 3. εσχατου P. | εμπ. (om. εν) P. | επιθ. ante αυτ. P. || 5. ἡ γη P. | ὑδατος 1°] ὑδατων P. | dele ‘]’ post και δι’ ὑδατος. | συνεστωσα P. || 6. δι’ ὁν P. || 7. †† τῳ αυτῳ BP. | πυρι] praem. εν P. | μια ἡμ.] ἡμερα μια P. || 9. κυρ.] om. ὁ P. | βραδ. ἡγ.] βραδυτηται P. || † εις P. | ὑμ. P. | τινα P. || 10. ἡμ.] praem. ἡ P. | κλεπτ.] om. εν νυκτι P.

pp. 646, 647. 2 Pet. iii. 10—18.

iii. 10. λυθησεται P. | ἡ γη P. | εὑρεθησεται P (lin. 8 lege ‘exsecrabilius’). || 11. †† οὑτως P (praem. δε). | παν.] ἁπαντων P. | δει] δειν P. || 12. προσδ.] praem. τους P. | κυριου P. | τακησονται P. || 13. γην ante καιν. P. | † κατα το επαγγελμα P. || 14. lin. 2 lege ‘αμωμοι A. 13.’ || 15. κυρ. ἡμ.] om. ἡμ. P. | δοθ. ante αυτῳ P. | ὑμιν] ἡμιν P. || 16. πασαις] add. ταις P. | εν οις τιν (sic) P. | στρεβλωσουσιν P. || 18. αυξανεσθε P. | om. δε P. | πιστει P. | † αμην P. |||| Subscr. Πετρου . . . . επι . . . . ολικη β. στιχων . . . P.

ΙΩΑΝΟΥ ΕΠΙΣΤΟΛΗ Α′.

pp. 648, 649. 1 Joh. i. 1—ii. 6.

Inscr. ΙΩΑΝΝΟΥ ΤΟΥ ΕΥΑΓΓΕΛΙΣΤΟΥ ΚΑΙ ΑΠΟΣ . . . . Α′. P. |||| i. 1. ὁ ην B. || 3. και ὑμιν P. | om. δε P. || 4. †† ὑμων P. || 5. εστιν ante αὑτη P. | επαγγ. P. | †† ουκ εστ. post εν αυτ. P: † ante εν αυτ. *Eus.* Eccl. Th. 84ᶜ. || 7. Ιησ.] om. χυ P. || 8. εν ἡμ. ante ουκ εστ. P. || 9. ἁμ. 2°] om. ἡμων P. |||| ii. 2. εστ. post ἱλ. BP. | ὁλου post του κοσ. P. || 4. λεγ. ὁτι] om. ὁτι P. | om. και 2° P. || 5. εν τουτῳ post ἡ αγ. τ. θεου P. || 6. †† οὑτως P.

pp. 650, 651. 1 Joh. ii. 7—27.

Text. ii. 8. Lege γράφω ὑμῖν (Treg.).

ii. 7. *αγ.* P. | om. *απ' αρ.* P. || 10. † *εν αυτ. ουκ ε.* P. || 11. *εστιν*] *μενει* P. || 14. *εγρ. ὑμ. παιδ.* P. || 15. *ουκ εστ.* post *του πατρος* P. || 16. *αλλα* P. || 17. om. *αυτου* P. || 18. *αντιχρ.*] om. *ὁ* P. || 19. *εξηλθον* P. | *εξ ἡμ.* 2° post *ησαν* P. || 20. †† *παντες* P (hab. *και*). || 23. *ὁ ὁμολ. κ.τ.λ.* P. || 24. *ὑμεις*] om. *ουν* P. | *εν τῳ π.* P. || 25. *ὑμιν* 31* (Scriv.).

pp. 652, 653. 1 Joh. ii. 27—iii. 16.

ii. 27. *μεν.* ante *εν ὑμ.* P. | *μενει*] *μενετω* P. | *το αυτου* BP. | *ψευδες* P. | *μενετε* P. || 28. *τεκνα* P. | *ινα εαν* P. | † *σχωμεν* P. || 29. *ιδητε* P. | † *ὁτι και* P. | *γεγενηται* P. |||| iii. 1. *δεδ.* P. | *ἡμιν* P: *ὑμιν* 31* (Scriv). | *και εσμεν* P. | *ὑμας* P. | *εγνω*] *εγνωκατε* P. || 2. *τεκνα* post *θεου* P. | *οιδαμεν*] om. *δε* P. || 5. *τας ἁμ.*] om. *ἡμων* P. || 6. *ἁμαρταννων* P. || 7. *παιδια* P. || 8. *ἁμαρταννει* P. | *λυθῃ* P. || 9. *ἁμαρταννειν* P. || 10. *δικ.*] praem. *την* P. || 11. *επαγγ.* P. || 13. *μη*] praem. *και* P. | om. *μου* P. || 14. *αγαπων*] add. *τον αδ. αυτου* P. || 15. *οιδατε*] *οιδαμεν* P. | *εν αυτῳ* P. || 16. *ὑπερ*] *περι* P.

pp. 654, 655. 1 Joh. iii. 16—iv. 8.

iii. 16. *θηναι* sic P. || 18. *τεκνια*] om. *μου* P. | om. *τῃ* ante *γλ.* P. | *αλλ'* P. | *εν εργῳ* BP. || 19. † *και* 1° P. | *γνωσομεθα* P. | † *τας καρδιας* P. | hiat P. a 19 fin. usque ad v. 1. || 21. *τον θεον αγ. και* B² marg. || iv. 2. † *εληλυθοτα* schol. (? *Origenis*) ap. Cram. 130, 131 ter. | 3. lin. 11 post '*Iren.*' adde *χαρακτηριστικὸν λέγει τοῦ 'Αντιχρίστου τὸ λύειν τὸν 'Ιησοῦν ἐν τῷ μὴ ὁμολογεῖν αὐτὸν ἐν σαρκὶ ἐληλυθέναι.* schol. (? *Orig.*). | lin. 49 post *ἐστι* adde 'conf. schol. (? *Orig.*) ut supra.'

pp. 656, 657. 1 Joh. iv. 8—v. 6.

iv. 17. *εχομεν* ℵ. |||| v. 1. † *και τον γεγ.* P. || 2. *τηρωμεν* P. || 5. † *τις δε εστιν* P: *τις εστιν δε* *Demid. Tol.* (dele supra). | *πιστευων*] *πιστευσας* P. || 6. *και αἱμ.*] praem. *και πνευμ.* P (sic in Mon. Sac.). | $\overline{ις}$ $\overline{χς}$] $\overline{χς}$ $\overline{ις}$ P.

pp. 658, 659. 1 Joh. v. 6—19.

v. 6. *αλλ' εν τῳ αἱμ. και εν τῳ ὑδ.* P. | *εστιν* B²: *τιν* B*. || 7. om. *εν τῳ ουρ. κ.τ.λ.* P: lin. 7 post 'scripto' adde '[quoniam tr[es sunt qui testificantur] in terra, spiritus et aqua et sa[nguis: et tres sunt qui tes]tificantur in caelo, pater e[t verbum et spiritus sanctus, et hi] tres unum sunt. *Fragmentum Frisingense* saeculi ut videtur septimi (*Ziegler*, Itala Fragmenta: Marburg, 1876).' || 9. hab. *την* B. | *ὁτι* 2°] *ἡν* P. || 10. *την μαρτ.*] add. *του θεου* P. | *αυτῳ* P. | *τῳ θεῳ* P. || 11. † *ἡμιν* ante *ὁ θεος* Vulg. (dele infra). || 12. *τ. θεου* om. *Am.* * *Demid.* (et p. 658 col. 3 Vulg. lege 'add. Dei *Am.*²' || 13. add. *τ. πιστ. . . . θεου* P. | *εχ. αιων.* Vulg. (dele infra) (Treg.): *αι. εχ.* P. | *και ινα κ.τ.λ.* P. || 14. *ὁτι εαν τι* P. || 15. *και εαν οιδ. ὁτι ακ. ἡμ.* P. | *ὁ εαν* P. | *απ'* P. || 18. *αλλα* B: *αλλ'* P. | *αυτον* Vulg. (dele infra): *ἑαυτον* P.

pp. 660, 661. 1 Joh. v. 19—2 Joh. 6.

v. 20. *οιδαμεν* tantum P. | *γινωσκομεν* P. | *ζωη*] praem. *ἡ* et add. *ἡ* P. || 21. *ἑαυτους* P. | fin.] add. *αμην* P. |||| Subscr. *επιστολη Ιωαννου* $\overline{α}$ P.

ΙΩΑΝΟΥ ΕΠΙΣΤΟΛΗ Β'.

Inscr. ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ $\overline{Β}$. P. |||| 2. *ἡμιν*] *ὑμιν* P. || 3. *εσται μεθ' ἡμων* P. | $\overline{ιυ}$] praem. *κυρ.* P. || 5. *καινην* post *γρ. σοι* P. | *ειχομεν* P. || 6. *ἡ εντ.* post *εστ.* P. | om. *ινα* P.

pp. 662, 663. 2 Joh. 6—3 Joh. 9.

7. *εισηλθον* P. || 8. *απολεσητε* B: *-σωμεν* P. | †† *ειργασαμεθα* P. | *απολαβωμεν* P. || 9. *παραβαινων* P. | *διδ.* 2°] add. *του* $\overline{χυ}$ P. | *τον πατ. και τον υἱ.* P. || 11. *ὁ γαρ λεγ.* P. | *αυτῳ* P. || 12. *αλλ' ελπιζω* P. | *αλλ'* P. | *ελθειν* P. | *ἡμων* P. | *πεπληρ.* ante *ῃ* P. || 13. add. gratia tecum Syr. Bdl. | om. *αμην* P. |||| Subscr. *επιστολη Ιωαννου* $\overline{β}$ P.

ΙΩΑΝΟΥ ΕΠΙΣΤΟΛΗ Γ'.

3. † *γαρ* P. | *συ* P. || 4. *εχων* B. | *χαραν* P. | om. *τῃ* P. || 5. *εργαζῃ* Vulg.: *εργασῃ* P. | *και εις τους* P. || 6. *οὑς* B³ (vdtr). || 7. *ονομ.*] om. *αυτου* P. | *εξηλθον* P. || 8. *απολαμβ.* P. || 9. om. *τι* P.

pp. 664, 665. 3 Joh. 9—Jud. 6.

10. hab. *εκ* B. || 11. *κακ.*] om. *δε* P. || 12. *οιδας* P. || 13. *γραψαι σοι*] *γραφειν* (om. *σοι*) P. | *αλλα ου* B. | *σοι* ante *γρ.* P. | *γραφειν*] *γραψαι* P. || 14. *σε* ante *ιδ.* B: post P. |||| Subscriptio *επιστολη Ιωαννου* $\overline{γ}$ P.

ΙΟΥΔΑ ΕΠΙΣΤΟΛΗ.

Inscriptio ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ (vdtr) P. |||| 1. $\overline{ιυ}$ post $\overline{χυ}$ P. | *ἡγιασμ.* P. || 3. om. *ἡμων* P. || 4. *χαριν* P. | *θεον* P. | hiat P a *κυριον ἡ..* usque ad ver. 15 (..*σεβησαν*). || 5. *ὑμας* B.

pp. 666, 667. Jud. 6—23.

8. lege '*κυριοτατον* (sic) *Orig.* iii. 475ᵇ ed., *κυριοτητα* ib. cod. Ven.' || 9. *σοι* bis B. || 12. hab. *οἱ* B. | *παραφερομενοι* B. || 16. *ἑαυτων* P. || 17. *ῥημ. των προειρ.* P. || 18. † hab. *ὁτι* 2° P. | *εν εσχατῳ* P. | *τῳ χρονῳ* (sic) P. | *εσ.* P. || 19. om. *ἑαυτ.* P. || 20. *εποικοδ. ἑαυτ.* post *τῃ ἁγ. ὑμ.* P. || 22. (††) *ελεειτε* P. | *διακρινομενοι* P. || 23. *σωζ.*] praem. *εν φοβῳ* P.

p. 668. Jud. 23—25.

23. om. *οὑς δε ελ. εν φ.* P. || 24. *ὑμας* B: *αυτους* P. || 25. *σοφῳ* P. | om. *δια* $\overline{ιυ}$ $\overline{χυ}$ *τ. κ. ἡμ.* P. | *μεγ.*] om. *και* P. | om. *προ παντ. τ. αι.* P. |||| Subscriptio *επιστολη Ιουδα αποστολου* P.

ΕΠΙΣΤΟΛΑΙ ΠΑΥΛΟΥ.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

p. 673. Rom. i. 1—9.

i. 1. † χ. Ι. *Victn.* in Eph. i. 1.

pp. 674, 675. Rom. i. 9—27.

i. 21. lin. 3. lege [39] (Treg.).

pp. 676, 677. Rom. i. 27—ii. 15.

i. 28. l. 5. post 'cd.' adde ': contra cod. Veron.' ‖ 32. † *ποιουσιν ... συνευδοκουσιν Cypr.* (dele infra). ‖‖ ii. 2. † *δε m.* (dele infra).

pp. 678, 679. Rom. ii. 15—iii. 9.

ii. 25. *φυλασσης* Vulg. ‖ 29. *αλλ' ὁ* B. ‖‖ iii. 7. *δε* ℵ. ‖ 8. †† om. *και* 2° Memph.

pp. 680, 681. Rom. iii. 9—iv. 4.

iii. 11. † *ὁ συνιων Orig.* Rom. Cr. 17. | (†) *ὁ ζητων* (sic) *Orig.* Cr. | 25. *ἱαυτου Hil.* 164 : *αἱμ. αὐτου* Vulg. (dele supra). *d.g.* ‖ 28. *λογιζωμεθα* P.

pp. 682, 683. Rom. iv. 4—21.

iv. 4. om. *το Orig.* Rom. Cr. 28. | lin. 3. lege '*ὁ μισθος . . . μη εργαζομενῳ* bis B*.'

pp. 684, 685. Rom. iv. 22—v. 15.

v. 6. *ει γαρ Fuld.** (dele supra).

pp. 686, 687. Rom. v. 16—vi. 12.

v. 17. *εν ἑνος Am.* | et justitiae] dele *Iren.* | *βασιλευσουσιν Iren.* ‖ 19. add. *ανθρ.* (*Iren.* 218). ‖‖ vi. 4. om. *δια της κ.τ.λ. m.* | 11. lin. 11. *Int.* iv.] adde '(text. semel)': lin. 14 add. *Orig. Int.* (comm. ter).

pp. 688, 689. Rom. vi. 12—vii. 6.

vii. 5. lin. 4. om. *τη Meth.* (dele post FG).

pp. 690, 691. Rom. vii. 6—25.

vii. 25. *χαρις*] post '62' adde 'et Phot. 296. 6. 11': *ἡ χαρις* (Vulg. *Iren.*) : *ευχαριστω Meth.* ap. Epiph. cod. Ven.: add. *δε Meth.* ap. Phot.

pp. 692, 693. Rom. vii. 25—viii. 18.

viii. 2. †† *σε* B. ‖ 11. lin. 13. add. *Ιησουν* Memph. Lag. : lin. 14 lege Memph. Wilk. | *εκ νεκ.* 2° post *εγ.* (conf. *Clem.*).

pp. 694, 695. Rom. viii. 18—35.

viii. 22. *συνστεν. Basilid.* ap. Hipp. Haer. iv. 25. ‖ 24. *τι* B²: om. B*. ‖ 26. *αλλ'* P.

pp. 696, 697. Rom. viii. 35—ix. 8.

viii. 35. *τ. χριστου* lin. 5] lege '*Pet.* ed. (*τ. κυριου* cod. Ven.)': *τ. θεου*] unc. incl. '70°,' '29°,' et '568ᵈ' et adde *Eus.* Theoph. (Syr.) i. 64 : om. *τ. εν χ. Ι. Eus.* Theoph. | *η* 2° hab. *Eus.* Theoph. ‖‖ ix. 3. *αδ. μου των* B³ in marg. ‖ 5. col. 3 lin. 10 lege 'solus. Cyrillus' (Treg.). ‖ 8. *ὁτι* B³ vel fortasse B* (om. B*).

pp. 698, 699. Rom. ix. 8—30.

ix. 15. *Μωσῃ* B. ‖ 26. *αν κληθησονται d.* (*Iren.* 257): om. *αυτοις*] unc. incl. 'FG' (item adde '(*d.*)' et '*Iren.* . . . iv.' ‖ 27. *ὑπολιμμα* B.

pp. 700, 701. Rom. ix. 30—x. 17.

ix. 31. *εις νομ.*] add. *δικαιωσυνης* P. ‖‖ x. 9. om. *το ῥημα* (*Petr. Al.*). ‖ 15. lin. 8. lege 'item *Iren.* 200 [conf. 174] post *αγαθα.*'

pp. 704, 705. Rom. xi. 15—35.

xi. 17. lin. 6 lege 'om. *και* 2° Bℵ*C. Memph. *Orig. Int.* codd. ‖ 19. *κλαδοι*] om. *οἱ* B. ‖ 20. *εκλασθ.* B. ‖ 32. omnia Vulg.

pp. 706, 707. Rom. xi. 35—xii. 20.

xii. 12. fin. add. Plenitudo autem evangelii est dilectio. *m.* (cf. xiii. 10). ‖ 16. *συναπαγαμενοι* (sic) B*. ‖ 17. add. *ου μονον κ.τ.λ.* Goth. (dele supra).

pp. 708, 709. Rom. xii. 20—xiv. 3.

Text. xiii. 11. transpose ‡ post *ἠδη*. ‖ 12. Vulg. lege 'adpropiavit.'

xiii. 4. *τῳ το κακ. πρασσοντι* B. ‖ 11. *ηδη* tantum *Orig. Int.* iv. *Æth.* (dele infra 'om. ... Aeth.'). | †† *ὑμας* B.

pp. 710, 711. Rom. xiv. 3—20.

xiv. 14. ‡ *ἑαυτου* B. ‖ 18. *τῳ χρ.*] *τῳ θεῳ* B. (*Tert.* de Jej. 15).

pp. 712, 713. Rom. xiv. 20—xv. 14.

xiv. 21. *πειν* B. ‖ 23. add. cap. xvi. 25—27 Goth. c spatio. ‖‖ xv. 5. Ι. χ. Memph. Lag.

pp. 714, 715. Rom. xv. 14—29.

xv. 18. † *τολμησω m.* (dele infra): †† *τολμω d.g.* | *ειπειν m.* (dele supra). ‖ 19. *πν. ἁγ. Orig. Int.* com. : *πν. θεου*] post 'iv.' adde 'text.' ‖ 20. †† *φιλοτιμουμενον* P. ‖ 28. om. *αυτοις Fuld.*.

pp. 716, 717. Rom. xv. 30—xvi. 15.

xv. 32. † *θεου* Memph. ‖‖ xvi. 3. *Ακυλλαν* P. ‖ 5. *Ασιας* (*Orig. Int.* iii. 306 bis, diserte ut vdtr). ‖ 7. *γεγοναν* B. ‖ 8. ΑΜΠΛΙΑΝ | ΤΟΝΑΓΑΠΗΤΟΝ B*.

pp. 718, 719. Rom. xvi. 15—27.

xvi. 20. lin. 3. 'Vulg. ... m.' ad finem lineae transponatur. | *ἡ χαρ. ... μ. ὑμ.* non. cit. *m.* qui hic desinit. ‖ 24. lin. 7. lege 'spiritu' (Treg.). ‖ 27. *ᾧ* (*Orig.* i. 163): om. Vulg. codd.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α′.

pp. 720, 721. 1 Cor. i. 1—20.

i. 1. I. χ. *Victn.* in Eph. i. 1. | 2. ἡμων 1° om.] dele C; unc. incl. '*Orig.* iv. 158c'; et adde '*Orig. Int.* iv. codd.' || 6. ‡ θεου B*: χυ B³ (B²?). || 18. om. ἡμιν *Iren. Gr.* cod. Ven.

pp. 722, 723. 1 Cor. i. 20—ii. 4.

ii. 4. om. ανθρωπ. *Orig.* i. 630c (Hoesch.).

pp. 724, 725. 1 Cor. ii. 4—iii. 1.

ii. 5. om. y 17 (VanSit.). || 7. om. θεου m. *Orig.* 1 Cor. Cr. 39. || 11. εγνωκεν (*Orig.* i. 580). || 12. ειδ.] ιδωμεν DFGLP. *Orig.* ter ed. (ειδ. *Orig.* ter ed.). *Eus.* (e Tisch.). || 13. διδακτοις 1° B. || 15. om. μεν] unc. incl. '*Valentiniani* ap. [ita legendum] *Iren. Gr.* 39' et '*Meth.* Jahn 84.' | τα παντα in uno cod.] lege '2 codd.' et unc. incl. '*Orig.* ... *Meth.*'

pp. 726, 727. 1 Cor. iii. 1—18.

iii. 4. ανθρωποι (*Orig.* iii. 3. 1 Cor. Cr. 53).

pp. 728, 729. 1 Cor. iii. 18—iv. 13.

iv. 9. om. ὁτι 17 (VanSit.). || 12. ταις 17 (VanSit. diserte).

pp. 730, 731. 1 Cor. iv. 13—v. 10.

iv. 15. εγεννησα B. || 21. πραυτητος *Clem.* 134 (dele infra). |||| v. 5. om. Ιησου *Orig.* 1 Cor. Cr. 43 bis.

pp. 732, 733. 1 Cor. v. 10—vi. 14.

v. 11. lin. 6 lege μεθυσος. | συνεσθιετε 17. || 13. om. και 17 (dele supra). |||| vi. 7. om. εν *Cypr.* cod. || 11. αλλα εδ. 17 (dele infra). || 13. om. δε ante θεος Q*. || 14. εξεγειρει Q: εξηγειρεν *Tert.* de Pud. 16. cod.

pp. 734, 735. 1 Cor. vi. 15—vii. 9.

vii. 2 lin. 4 dele 'τε C. |'. || 3. οφειλην Q. || 5. μη 1° sine η B. || συνερχεσθαι P. | ὑμων om. *Cypr.* codd. opt. (dele supra).

pp. 736, 737. 1 Cor. vii. 9—29.

vii. 13. οὑτος Q. | τον ανδρα Q. || 14. om. τῃ πιστῃ Q. || 17. hab. οὑτως περιπατειτω και B. || 25. ελεημενος B.

pp. 738, 739. 1 Cor. vii. 29—viii. 2.

vii. 35. τῳ] το B.

pp. 740, 741. 1 Cor. viii. 2—ix. 3.

Text. viii. 8. Quaeri potest utrum consulto περισσευόμεθα pro περισσεύομεν legerit Tregellesius.

viii. 4. τ. βρωσεως ουν Db, δε τ. βρωσεως Dc, legente Tischendorfio. || 7. τινες γαρ P. || 8. περισσευομεθα *Orig.* iii. 495.

pp. 742, 743. 1 Cor. ix. 3—20.

ix. 4. πειν B. || 11. πνευματι (sic) B.

pp. 744, 745. 1 Cor. ix. 20—x. 9.

ix. 22. παντως τινας (*Clem.* 332): παντας (*Clem.* 802. 863): τους παντας] lege '*Clem.* 656.' || 27. δουλαγαγω] dele C. |||| x. 7. πειν B.

pp. 746, 747. 1 Cor. x. 9—28.

Text. x. 18. Pro εἰσίν, lege εἰσίν;

x. 11. om. παντα *Iren.* 244. | om. δε *Iren.* 244 (dele infra). || 19. lin. 5 D] lege 'D. *m.* (utrumque conjung. *Fuld.*)'. || 20. †† om. τα εθνη *m.* | lin. 12. lege 'θυουσιν 2°.' | γεινεσθαι B. || 22. η] ει P.

pp. 750, 751. 1 Cor. xi. 18—xii. 3.

xi. 24. το ὑπερ ὑμων] lin. 11. adde 'est *Cypr.* codd. opt.' (dele supra).

pp. 752, 753. 1 Cor. xii. 3—22.

xii. 13. om. εις 2° *Clem.* 117. | πνευμα εποτ. *Clem.* cod. opt. (πομα εποτ. codd.); dele '(ἑνι...117)'.

pp. 754, 755. 1 Cor. xii. 22—xiii. 8.

xiii. 3. και αν B ante παραδω. | καυθ.] lege 'Goth. text.' et '*Clem.* 614 ed. *Orig.* Cr. Cor. ed.': ‡ καυχ. Memph. *Mill et Wilk.* (dele supra). Theb. Goth. mg. (Tylor). *Clem.* 614 e sensu (conf. 867). *Orig.* Cr. e sensu certissime. || 4. om. ἡ αγ.] dele '*Cypr.* 199.' || 8. πιπτει *Clem.* 166 codd.

pp. 758, 759. 1 Cor. xiv. 12—29.

xiv. 16. ευλογῃς εν πνευματι B. || 19. lin. 8. lege 'λαλη ομεν [? legebatur λαλησαι εν] τῳ κ.τ.λ. (conf. Memph.)'.

pp. 760, 761. 1 Cor. xiv. 29—xv. 10.

xiv. 34. add. ὑμων *Cypr.* 318 (dele infra). || 39. om. μου B³ 'tantum ut vid.' (Tisch.).

pp. 762, 763. 1 Cor. xv. 10—28.

xv. 10. praem. ἡ *Orig.* Eph. Cr. 111. 170. || 14. ὑμων] lege *Tert.* de Res. Car. 48 codd. (om. codd.): ἡμων B. *Iren.* cod. (*Tert.* adv. Marc. iii. 8). || 24. † παραδιδοι B.

pp. 764, 765. 1 Cor. xv. 28—44.

xv. 33. χρηστα *Clem.* 350 (dele infra). || 38. ειδ. post αν.] unc. incl. '*Orig.*' etc. | praem. το] lege '590c codd.': om. *Orig.* codd. || 41. σελ. και B.

pp. 766, 767. 1 Cor. xv. 44—57.

xv. 45. Αδαμ 2°] [ὁ] κυριος *Marcion* ap. Tert. diserte. || 47. add. ὁ κυριος] lege '*Marcion* ap. Tert.': om. *Tert.* de Carn. Chr. 8. || 49. φορεσομεν B. || 54. om. ὁταν δε κ.τ.λ. *Cypr.* codd. opt. | το φθαρτ.] unc. incl. 'A.' (vide infra) et '*Orig.* ... 717a'.

pp. 768, 769. 1 Cor. xv. 57—xvi. 20.

xvi. 6. lin. 4. dele 'ante.'

ADDENDA ET CORRIGENDA.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β'.

p. 771. 2 Cor. i. 1—6.

i. 1. Ι. χ. *Victn.* in Eph. i. 1. || 4. hab. τῃ B. | hab. ἡμων εις το . . . . εν πασῃ θλιψει B.

pp. 772, 773. 2 Cor. i. 6—19.

i. 6. ὑμ. βεβ. ὑπ. ὑμ. B sine correctione. || 13. hab. αλλ' B. || 15. †† χαραν L (Tisch.). || 17. παρ' εμου P.

pp. 774, 775. 2 Cor. i. 19—ii. 17.

i. 20. om. δι' O[a]. || 21. ἡμ. συν ὑμ. O[a]. | ἡμας 2° B^2 (B*?). || 22. ὁ και] lege BℵᶜCᶜD*, quibus adde O[a]. | και D^b. | αρραβ. O[a]. || 24. ὑμ. ante της π. O[a]. |||| ii. 1. † δε O[a]. | εν λυπῃ πρ. ὑμ. ante ελθ. O[a]. || 2. και τις] add. εστιν O[a]. || 3. εγρ.] om. ὑμιν O[a]. | αυτο τουτο O[a]. | σχω O[a]. || 5. αλλα O[a]. || 6. ὑπο] απο O[a]. || 7. † μαλλ. post τουν. O[a]. || 9. ει O[a]. || 10. καγω O[a]. | ὁ κεχαρ. ει τι κεχαρ. O[a].

pp. 776, 777. 2 Cor. ii. 17—iii. 17.

iii. 3. καρδιαις] (conf. *Clem.* 307). || 15. αναγινωσκηται B.

pp. 778, 779. 2 Cor. iii. 17—iv. 14.

iii. 18. καθωσπερ B. |||| iv. 4. †† καταυγασαι H. | om. αυτοις H. || 5. † χ̅ν̅ ι̅ν̅ κυριον H. | ι̅ν̅ 2° H. || 6. λαμψαι H. | τ. θεου H. | χ̅υ̅] praem. ι̅υ̅ H. || 11. lin. 3. ει *Iren.* 309 (dele supra). *Tert.* de Res. 44.

pp. 780, 781. 2 Cor. iv. 14—v. 12.

iv. 15. ταρ. B* : τα γαρ B[27]. |||| v. 5. θεος ὁ B.

pp. 782, 783. 2 Cor. v. 12—vi. 12.

v. 14. om. ει B.

pp. 784, 785. 2 Cor. vi. 13—vii. 11.

vi. 14. φωτι] transpone 'de idol. . . . . *Hil.*' post 26 : dele η.

pp. 786, 787. 2 Cor. vii. 11—viii. 12.

vii. 14. ὑμ. εν αλ. ελ. Vulg. (dele bis supra).

pp. 788, 789. 2 Cor. viii. 12—ix. 6.

viii. 12. εχῃ ευπρ. B. || 13. om. δε Cypr. 304 (codd. opt.). || 16. ὑμων B. || 21. γαρ *Clem.*

pp. 790, 791. 2 Cor. ix. 6—x. 10.

ix. 12. lege 'in domino Vulg.' || 14. ὑπ. ἡμων B. |||| x. 3. ζωντες *Eus.* Theoph.Syr. i. 70.

pp. 792, 793. 2 Cor. x. 10—xi. 10.

x. 18. lin. 1 lege '679[e]'. |||| xi. 1. ανειχεσθε B. | 9. ὑμιν εμαυτον ὑμιν (sic) O[c].

pp. 794, 795. 2 Cor. xi. 10.—xii. 1.

xi. 14. και] μη O[c] (in tabula picta). | θαυμα O[c]. | εις αγγελον O[c]. || 15. ουν O[c]. || 16. καγω μι. τι O[c]. | καυχησομαι O[c]. || 17. κα. κυ. λα. O[c]. || 18. om. την O[c]. || 23. lin. 9. lege 'om. εν φυλ. περισ. *Clem.* 622; om. εν πληγ. ὑπ. (vdtr) *Tert.* Scorp. 13.' |||| xii. 1. συμφερει μεν Vulg. (dele supra).

pp. 796, 797. 2 Cor. xii. 1—15.

xii. 2. του σωμ. P.

pp. 798, 799. 2 Cor. xii. 15—xiii. 10.

xii. 15. αγαπω Memph. Theb. || 20. φυσιωσις BD*Gr. || 21. ταπεινωσει] dele Vulg.

ΠΡΟΣ ΓΑΛΑΤΑΣ.

p. 801. Gal. i. 1—8.

i. 1. per hominem *Iren.* 200.

pp. 802, 803. Gal. i. 8—ii. 5.

i. 22. εκκλησιαις B[3]?. || οἱς ουδε Theb.

pp. 804, 805. Gal. ii. 5—iii. 1.

ii. 9. Ιωανης B. || 12. †† ηλθον (libere *Iren.* 200). || 14. ουχι B. || 20. †† *vi. τ. θ.* Theb.

pp. 806, 807. Gal. iii. 1—21.

iii. 17. om. εις χρ. Theb. || 19. ᾡ] hiat P. || 21. οντως εν νομῳ B.

pp. 808, 809. Gal. iii. 21—iv. 14.

iv. 7. ι̅υ̅ add. ante χ̅υ̅ P. || 14. lin. 4 lege '(*dis.* ὑμων ut vid.)': μου τον Theb.

pp. 810, 811. Gal. iv. 14—v. 1.

iv. 15. που Theb. || 17. ὑμας 2° B. || 29. αλλ'. B. || 31. propter quod *Orig.Int.* iii. 52. |||| v. 1. ουν post στηκ. Theb.

pp. 812, 813. Gal. v. 2—21.

v. 12. αναστραντουντες (sic) O[d]. || 14. πληρουται O[d]. | ἑαυτ. ℵ* : σεαυτ. O[d**]. || 15. ὑπο O[d]. || 17. ἁ εαν B[3]. || ποιειται P. || 19. εστ.] add. μοιχεια O[d]. || 20. ερεις O[d]. | ζηλοι O[d].

pp. 814, 815. Gal. v. 21—vi. 14.

v. 22. om. δε O[d cor.]. || 23. πραοτης O[d]. | εγκ.] add. ὑπομονη O[d cor.]. || 24. του χ̅υ̅ ι̅υ̅ O[d cor.]. || 26. γινομεθα P. | †† αλληλους *Clem.* 308 (dele supra). |||| vi. 1. πραοτ. O[d]. | † αναπληρωσατε O[d]. || 3. τι B[3]?: om. O[d cor.]. || 4. ἑαυτον B. || 12. χ̅υ̅] add. ι̅υ̅ B. 37. || 14. καυχασθαι *Iren.Gr.* 17.

p. 816. Gal. vi. 14—18.

vi. 14. lege εν τῳ σταυρῳ του χριστου (*Iren.Gr.* (cod. Ven.). *Int.* 17. | ὁ] unc. incl. '*Clem.* 484': om. *Iren.Gr.* 17. | om. τῳ *Iren.Gr.* cod. Ven.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

p. 817. Eph. i. 1—3.

i. 1. πασιν P. | †εν Εφεσῳ B[3]; 'non dubium est quin tertia manus demum addiderit...: forma litterarum a prima manu abhorret, nec quicquam antiquioris formae adest' (Tisch.). || 3. om. και πατηρ] dele '*Victn.*' et unc. incl. '*Hil.* 186[a]'.

pp. 818, 819. Eph. i. 3—19.

i. 18. ὑμων] lege 'Cr. 161': om. ὑμων *Orig.* Cr. Eph. 129 bis.

pp. 820, 821. Eph. i. 19—ii. 12.

i. 20. εκαθισεν et add. αυτον] unc. incl. '*Orig.*... 133'. ||| ii. 4. in B 'nec ante nec post ἑκαστοι quicquam distinctionis est' (Tisch.).

pp. 822, 823. Eph. ii. 12—iii. 8.

ii. 13. Ιησου *Orig. Int.* iv. 542[d] (dele infra): om.] lege '*Iren. Gr. Int.* 210'. | εγεν. εγγ. et τ. χρ.] lege '*Iren. Gr. Int.* 210. *Int.* 310.' || linea '16 αποκαταλλαξει' etc. sequentibus novem postponatur. ||| iii. 3. om. ὁτι *d. Orig.* Cr. Eph. 154.

pp. 824, 825. Eph. iii. 8—iv. 7.

iv. 2. πραοτ. O[b]. | εν B. || 6. add. ἡμιν *Iren. Gr. Int.* 314: om. ἡμ. v. ὑμ. O[b]. || 7. χαρ.] om. ἡ O[b].

pp. 826, 827. Eph. iv. 7—23.

iv. 9. om. πρωτον O[b]. || 14. κυβιᾳ BℵD*FGO[b]P. | om. τῃ ante παν.] dele 'i.' | την μεθοδιαν O[b]. || 15. om. ἡ *Clem.* || 16. μερους O[b]. | ἑαυτου O[b]. || 17. om. λοιπα O[b]. || 18. εσκοτωμενοι *Orig.* Cr. Eph. 175 semel): εσκοτισμ. O[b]. || 19. απηλπικοτες P.

pp. 828, 829. Eph. iv. 23—v. 11.

iv. 25. ἐκ. ante αλ.] dele '*Clem.* 308.' || 27. μη Vulg. *m. Cypr.* 102. || 32. ὑμιν] lege 'Vulg. *Cl.*': ἡμιν *Am. Fuld. Clem.* codd. ||| v. 4. η μωρ.] dele '*Clem.*'

pp. 830, 831. Eph. v. 11—31.

v. 15. add. αδ. Vulg. (Memph.). || 17. θελημα *Orig.* Cr. Eph. 198. | κυριου *Orig.*: om. ἡμων (*Orig.*). || 19. ††praem. εν (*Orig.*). | πνευματικαις *Orig.*: om. *d.* | ††τῃ καρδ. (om. εν) *Orig.* || 20. Ι. χ. *Orig.* | θ. κ. π. *Orig.* || 29. lege 'ὁ] om. F.' || 30. lin. 6, 7. lege '(anon. [? *Orig.*] Cat. Cr. Luc. 88 ut vdtr). (*Orig. Int.* iii. 61 hic desinit.) *Meth.*'

pp. 832, 833. Eph. v. 31—vi. 13.

v. 31. ante lin. 1 insere 'om. και προσκ. τ. γυν. αυτ. *Orig.* (?) diserte, ut infra (quem sequitur *Hier.*, item diserte). *Tert.* (? *Marcion*) adv. Marc. v. 18. *Cypr.* 63. | τῃ γυν. et αυτου] dele '*Cypr.*' || 32. om. εις *Cypr.* codd. ||| vi. 1. om. εν. κυριῳ] unc. incl. '*Clem.* 308.' || 2. om. σου *Cypr.* | post 'επαγγ.... Cat. Cr.' insere 'om. ἱνα εν σοι γενηται *Orig.* (?) diserte, ὁ ἀπόστολος... παραλέλοιπεν τὰ μετά Τὴν μητέρα σου, καὶ πεποίηκεν ἀντὶ τοῦ Καὶ ἵνα μακροχρόνιος γένῃ Καὶ ἔσῃ μακροχρόνιος (hab. *Orig. Int.* iii. *Cypr.*)'. || 6. om. του *Petr. Al.* 30. || 8. ἐκ. εαν τι ποιῃ *d.* || 10. om. αδ. *d.*

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

pp. 836, 837. Phil. i. 1—19.

i. 6. αχρι Bℵ. || om. του Vulg. || 16 f. οἱ μεν εξ αγ. κ.τ.λ. *Victn.* (dele infra). || 18. πλην ὁτι] dum (? ὁτε) Vulg. *d.* Goth. *Victn.* (dele ter supra).

pp. 838, 839. Phil. i. 19—ii. 7.

ii. 2. το ἑν *m.* bis. *Victn.* (dele infra).

pp. 840, 841. Phil. ii. 7—27.

ii. 26. ὑμ. παν. Memph.

pp. 842, 843. Phil. ii. 27—iii. 15.

ii. 30. πληρωσῃ 47 (Griesb.). ||| iii. 13. †† ουπω *Orig. Int.* codd.

pp. 844, 845. Phil. iii. 16—iv. 17.

iv. 1. transpone 'μου 2°] om. B.' post lineam sequentem.

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ.

p. 847. Col. i. 1—6.

i. 6. add. και] unc. incl. 'Vulg.'

pp. 848, 849. Col. i. 6—22.

i. 16. τα ὁρ. κ. τα αορ. *Iren. Gr. Int.* 21. || 20. om. της] unc. incl. '*Orig.* ii. 760[e]'.

pp. 850, 851. Col. i. 22—ii. 8.

ii. 7. †† add. εν αυτῃ Memph.

pp. 852, 853. Col. ii. 8—iii. 1.

ii. 11. add. τ. ἁμ.] dele '*Cypr.* 278.' || 13. ὑμας 2° Memph. (dele infra). || 14. ἡμων] ὑμων P. || 17. †† ὁ Memph. || 18. add. μη] lege '*Orig.* i. ed. et '665[d]. ed.': om. μη Orig. i. (codd. ? omn.). *Int.* iv. 665 e sensu ('extollunt enim se in his quae videntur, et inflati sunt de visibilibus rebus').

pp. 854, 855. Col. iii. 1—16.

iii. 4. † ὑμων Memph. (dele infra). || 5. μελη] add. ὑμων H. || 6. ἁ H. | επι τους vi. της απειθ. H. || 7. τουτοις H. || 8. om. τα H. || 15. ἑνι] lege '588 ed.' et '593 ed.': om. *Clem.* bis e sensu. || 16. om. και post ψαλ. *Clem.* 194. (dele supra). | om. και post ὑμν. *Clem.* 194 (dele supra).

pp. 856, 857. Col. iii. 16—iv. 11.

iii. 16. θεῳ Memph. (dele infra). || 17. add. χριστου *Clem.* codd. || 21. ερεθιζετε] lege 'Syr. Pst. Hcl. *txt.*' || 22. κυριον Memph. (dele infra).

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α′.

p. 859. 1 Thess. i. 1—6.

i. 1. lin. 8. $\overline{κω}$ $\overline{ιυ}$ $\overline{χυ}$ 17. ‖ 4. praem. *του* 47 (VanSit.; dele infra).

pp. 860, 861. 1 Thess. i. 6—ii. 14.

i. 8. lin. 15. *ὑμας* 17. ‖ 9. ad ver. 9 pertinet linea '*ἡμων*] *ὑμων* B.' ‖ 10. *επερχομενης* 47. ‖‖ ii. 4. *λαλωμεν* 17. ‖ 7. *αν θαλπει* 17. ‖ 9. *τον κοπ.*] praem. *και* H. | om. *γαρ* H. 47 (VanS.). ‖ 10. *γαρ* H. ‖ 11. *αυτου* H. ‖ 12. *μαρτυρομενοι* H. | † *καλουντος* H. ‖ 13. *και δια*] om. *και* H. | † *εστιν* ante *αλ.* H.

pp. 862, 863. 1 Thess. ii. 14—iii. 12.

iii. 8. † *στηκετε* 17. ‖ 9. *ὑμων* B².

pp. 864, 865. 1 Thess. iii. 12—iv. 15.

iii. 12. *καθωσπερ* 17. ‖ 13. *αμεμπτως* 17. 47. ‖‖ iv. 6. om. *ὁ* H. | *προειπαμεν* H. ‖ 7. *αλλ'* H. ‖ 8. *αυτου* post *το πν.* H. | *ὑμας* H. ‖ 9. † *εχετε* H.; (unc. incl. '*Orig.* . . . 70'): *ειχομεν*] unc. incl. '*Am.Harl.*²' | *γραφειν*] *γραφεσθαι* H. ‖ 10. † *τους* 2° H. ‖ 11. dele '*Tert.* . . . 5.' ‖ *περιπατειτε* 17.

pp. 866, 867. 1 Thess. iv. 15—v. 18.

iv. 16. lin. 1. lege '16 *οἱ νεκροι.*' ‖‖ v. 3. *εφιστ.*] dele L: ante *αυτ.* *Cypr.* cod.: *φανησεται* *d.*

p. 868. 1 Thess. v. 18—28.

v. 21. om. *δε* 17 sic. ‖ 25. †† *και* 17 (VanS.).

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β′.

p. 869. 2 Thess. i. 1—7.

i. 7. Ι. χ. (om. *ἡμ.*) 47.

pp. 870, 871. 2 Thess. i. 8—ii. 11.

ii. 2. *θροεισθε* A. ‖ 3. hab. *ἡ* B. | fortasse † *ανομιας* 17 (VanS.). ‖ 8. lin. 8, 9 pro 'add. *ὁ θεος*' lege '*κυριος ὁ θεος.*' | *ανελει* *Orig.* i. 668ª codd.: *αναλωσει*] lege '*Orig.* i. 424ᶜ cod. 668ᵈ cod.' ‖ 11. *πεμπει* *Cypr.* cod.

pp. 872, 873. 2 Thess. ii. 11—iii. 12.

ii. 13. *ειλατο* 37. ‖‖ iii. 6. lin. 9 et 16 lege '*Orig.* Levit. Gall.' | lin. 19 lege 'accepit.' ‖ 10. *παρηγγελλομεν* B³ (B²?). ‖ 11. *περιπ. εν ὑμ. ατ.* B.

p. 874. 2 Thess. iii. 12—18.

Text. Index codicum. Dele C.
iii. 12. *εσθιουσιν* P. ‖ 15. *ἡγεισθαι* DFG. 17.

ΠΡΟΣ ʽΕΒΡΑΙΟΥΣ.

pp. 878, 879. Heb. ii. 12—iii. 18.

Text. Vulg. iii. 16. Lege 'exacervaverunt: sed.'
iii. 9. add. *με*] lege 'Vulg. *Cl.*': om. *Am. Fuld.* ‖ 17. *προσωχθισεν* B.

pp. 882, 883. Heb. v. 4—vi. 13.

v. 4. *τις* B². ‖ 9. *αυτῳ πασιν* Oᵈ. ‖ 12. † *και ου* Oᵈ: †† om. *και* B³ et fortasse ². ‖‖ vi. 1. *καταβαλομενοι* P. ‖ 2. *διδαχης* Oᵈ. | † *αναστ. τε* Oᵈ. ‖ 3. *ποιησομεν* Oᵈ. ‖ 7. *πολλ. ερχ.* Oᵈ. | om. *του* Oᵈ. ‖ 9. *κρεισσ.* Oᵈ.

pp. 884, 885. Heb. vi. 13—vii. 15.

vi. 19. *καταπετ.* B. ‖‖ vii. 1. *Αβ.*] praem. *τῳ* P. ‖ 5. *τουτεστιν* B³ 'demum ut certe vdtr'. ‖ 11. om. *ην* B.

pp. 886, 887. Heb. vii. 15—viii. 8.

vii. 21. *μετ'.* 17 (dele supra).

pp. 888, 889. Heb. viii. 8—ix. 13.

viii. 10. *καρδια ἑαυτων* B*. ‖ 11. *ειδησουσιν* B² (B³?). ‖‖ ix. 1. *ειχε* B.

pp. 890, 891. Heb. ix. 13—x. 4.

ix. 26. *νυνι* 17 (dele infra).

pp. 892, 893. Heb. x. 4—29.

x. 8. *νομ.*] om. *τον* P. ‖ 22. *ρεραντισμενοι* 17 (dele infra).

pp. 894, 895. Heb. x. 29—xi. 10.

x. 34. *δεσμοις*] lege '303ᵇ ed.' et adde 'vinculis eorum *d.* (? *Harl.**)'. | *ἑαυτους*] lege '(? Vulg. *d.*)': om. (? Vulg. *d.*). ‖ 35. *ει τις* P. ‖ 38. *δικαιος μου* 17 (dele infra): om. *μου*] lege '521ᵈ (? ex Habac.).'

pp. 896, 897. Heb. xi. 11—33.

xi. 18. om. *ὁτι* P. ‖ 29. *διεβ.*] add. *οἱ υἱοι του Ισραηλ* Syr. Hcl. | *γης* Syr.Hcl. ‖ 31. *επιλεγομενη* Syr.Hcl. ‖ 32. lin. 3. lege '*επιλιποι αν* (cod. *ἐπιλειψει αν* sic) Petr. | *γαρ με* Syr. Hcl. | *και* B. *και* Σ. *και* I. Syr.Hcl. | *αλλων* Syr.Hcl.

pp. 898, 899. Heb. xi. 33—xii. 11.

xi. 33. *στομα* Syr. Pst. Hcl. ‖ 35. *γυναικες* Syr.Hcl. ‖ 37. †† *επειρασθ. επρισθ.* Syr.Hcl.: *επρισθ. επειρωθησαν* (? *επηρωθ.*) *Orig.* i. 699ª cod.: om. *επρισθ.* *Clem.* 609 (dele supra). ‖ 39. *την επαγγελιαν* Syr.Hcl. ‖‖ xii. 3. *ἑαυτον* vel *αυτον* Syr. Hcl. ‖ 5. lin. 6. lege *ελεγχομενος*. ‖ 7. *εις παιδ.* Syr.Hcl. (? *Clem.* 637. 865). | *εστιν* Syr.Hcl.: om. *Orig.* iii. 666ᵈ. ‖ 8. *εστε κ. ουχ υἱ.* Syr. Hcl. ‖ 9. non add. *δε* Syr.Hcl. ‖ 11. † *δε* Syr. Hcl. (dele '*Orig.* iii. 666ᵈ'): et omnis quidem *Harl. d.*

pp. 900, 901. Heb. xii. 12—xiii. 2.

xii. 15. †† αυτης Syr.Hcl. || 18. ορει Syr.Hcl. || 20. om. η βολ. κατ. Syr.Hcl. || και πο. Syr.Hcl. || 23. απογ. εν ουρ. Syr.Hcl.: lin. 8. lege πρωτοτοκα. || 24. το [του] Syr.Pst.Hcl. || 28. εχομεν . . . λατρευομεν Syr.Hcl. | αιδ. κ. ευλ. Syr.Hcl.: δεους κ. ευλ. Vulg. *d.* (dele supra).

pp. 902, 903. Heb. xiii. 2—22.

xiii. 4. δε Syr.Hcl. || 6. † και Syr.Hcl. | dele ανθρωπος etc. || 9. περιπατησαντες Syr.Hcl. || 10. εξουσ. Syr.Hcl. || 11. αἱ. π. ἁ. Syr.Hcl. || 15. † ουν Syr.Hcl. || 17. lege 'υμιν post τουτο 47'. || 20. Χριστον Syr. Hcl. || 21. εργῳ Syr.Hcl. (om. αγαθῳ): om. Vulg. *d.* Memph. | αυτῳ 17*: om. Syr.Hcl. | † υμ. Syr.Hcl. | om. τ. αι. Syr.Hcl.

p. 904. Heb. xiii. 22—25.

xiii. 23. ἡμων Syr.Hcl. || 25. αμην Syr.Hcl.: om. *Fuld.*

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α′.

pp. 912, 913. 1 Tim. v. 4—vi. 2.

v. 20. dele '*Hipp.*—724ᵉ' et unc. incl. '*Luc.* 207 *bis*'. *Cypr.* 210. 240 (dele supra). || 17. τῳ] lege '*Orig.* i. ed.': om. *Orig.* codd.

pp. 914, 915. 1 Tim. vi. 2—17.

vi. 3. lin. 4. lege 'adquiescit.' || 7. οτι] verum nec (om. οτι)

p. 916. 1 Tim. vi. 17—21.

vi. 19. οντως *m.* (conf. *Clem.* 838).

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β′.

p. 918 f. 2 Tim. i. 8—ii. 13.

ii. 12. αρνουμεθα *Cypr.* (dele supra).

pp. 920, 921. 2 Tim. ii. 13—iii. 7.

ii. 14. λογομαχει *Orig. Int.* ii. 167ᵇ (dele supra). | ουδενι γαρ *Orig. Int.* || 18. την τινων πι. ανατρ. (*Iren.* 204). |||| iii. 6. post 'Syr.Hcl.' insere '|'.

pp. 922, 923. 2 Tim. iii. 7—iv. 8.

Text. iii. 17 Vulg. Lege 'perfectus sit.'

iii. 14. τινων *Hil.* 241ᶠ cod. || 15. τα ιερα] post '71' insere 'codd.' et unc. incl. '*Hipp.* 197)': †† om. τα *Clem.* cod. opt.

pp. 924, 925. 2 Tim. iv. 9—22.

Text. iv. 16. Lege ἐγκατέλιπον. || 17. Lege παρέστη.

ΠΡΟΣ ΤΙΤΟΝ.

pp. 926, 927. Tit. i. 1—ii. 2.

i. 13. om. εν (*Orig.* i. 577).

pp. 928, 929. Tit. ii. 3—iii. 4.

ii. 11. add. ἡ] lege '*Clem.* 7 codd. (ante τ. θεου cod. opt.)'.

pp. 930, 931. Tit. iii. 4—15.

iii. 10. κ. δευ. νου.] lege '*Iren.* 83 *Gr.* et *Int.* 177 *Gr.* (ex *Eus.* H. E. iv. 14)' et dele '*Eus.* .. ex *Iren.*'

ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

p. 934. Philem. 19—25.

Subscr. lin. ult. lege 'tantum.'

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ.

p. 943. Rev. i. 1—5.

Inscr. ἡ ante αποκ. P. diserte. || 2. βασταξαι P. || 3. καικοπιακας (sic). 1 (Tisch.). || 8. lin. 6 f. dele της εκκλησιας.

pp. 944, 945. Rev. i. 5—15.

i. 6. ἡμων Vulg. (dele infra). || 8. Αλφα *Clem.* 635. || 9. lin. 20. lege 'εν χριστῳ Ιησου ℵᶜ' etc. || 11. εις σμυρναν CP. || 13. εν μεσῳ P. | υἱῳ *Cypr.* 295: υιον *Prms.* semel (quasi filium hominis).

pp. 946, 947. Rev. i. 15—ii. 8.

i. 17. ειδον P. || 19. lin. 5 f. lege 'μελλει A. rel. | δει Vulg. *Prms.* [dele infra]. | δει μελλειν' etc. |||| ii. 1. αγγελῳ τῳ *Prms.*

pp. 948, 949. Rev. ii. 8—19.

ii. 10. lege 'ℵQ. rel. Vulg.' etc.: εχητε *Prms.* || 13. lin. 10. om. και *Prms.* (dele supra). || 14. τον Βαλααμ 95* (dele supra): τον Βαλαακ 95² (de 7 non liquet). || 17. αυτῳ] add. φαγ. (om. του) P. || 18. τῳ *Prms.* (ut A).

pp. 950, 951. Rev. ii. 19—iii. 3.

ii. 19. lin. 2. lege 'σου 1⁰] om. ℵ. *Demid. Orig. Int.* iii. 75.|

προφητιν AC *Prms.*' ‖ 20. αιχμας *Cypr.* cod. ‖ 21. εκ τ. π.] praem. και ου θ. μ. C. ‖ 22. βαλλω *Cypr.* | lin. 11. lege 'μοιχευσαντας 14. *Cypr. Prms.*' | εργ. αυτης *Am.* (Lachm.): εργ. αυτων] lege '*Am.* (Tisch.)'. ‖‖ iii. 1. της] τω *Prms.*

pp. 952, 953. Rev. iii. 3—13.

iii. 7. της] τω *Prms.*

pp. 954, 955. Rev. iii. 14—iv. 4.

iii. 14. ‡ και ὁ αληθ. ℵC (dele ℵ infra). ‖ 16. ουτε post και P. ‖ 18. χρυσιον post παρ' εμου P: om. παρ' εμου *Prms.* | κολλουριον P. *m.* (dele supra). ‖‖ iv. 1. ειδον P. ‖ 2. του θρονου 1 (dele supra).

pp. 956, 957. Rev. iv. 4—v. 3.

iv. 5. lin. 10. dele P. | θρ.] om. αὐτου ℵΔ. ‖ 7. lin. 8. lege '*Iren. Gr.* (quasi humanum *Int.*)'. ‖ 8. καθ' εν αυτων 7 (dele infra). ‖ 11. κυριε ὁ θ. η. *Prms.* (dele supra). | ησαν *Prms.* ‖‖ v. 2. εν φωνη *Orig.* ii. cod. Ven. (ap. Epiph. 530). ‖ 3. εδυν. *Orig.* ii. cod. Ven.

pp. 958, 959. Rev. v. 3—13.

v. 4. lin. 1. dele '*Prms.*' | † εγω *Cypr.* 289. *Prms.*: †† om. P. | om. κ. αναγν. *Cypr. Prms.* ‖ 5. om. ὁ 2° *Orig.* ii. cod. Ven. | om. λυσαι *Cypr.* codd. opt. (dele supra). *Prms.* (sic). ‖ 6. om. κ. ιδου *Cypr.* 231. | lin. 8. lege '(2° ante τ. τεσσ. *Prms.*)'. | habentem *Cypr. Prms.* | οι *Cypr. Prms.* | missi Vulg. *Cypr. Prms.* ‖ 7. lin. 8 lege 'της μαθημ.' et 'Dei sedentis etc. *Cypr.* codd. *Prms.*' ‖ 8. lin. 15. lege 'ἁ εισιν ℵQ'. ‖ 9. lin. 9. nos de (ita cod. : deo cod.) sanguine tuo *Cypr.* (dele supra). nos deo [in] s. t. *Prms.* ‖ 10. αυτους *Cypr.* codd. opt. | regnum deo nostro *Prms.* ‖ 11. και ην ὁ αρ. αυτ. μυρ. μυρ. P. ‖ 13. † και ὑποκ. της γης P.

pp. 960, 961. Rev. v. 13—vi. 8.

vi. 1. ειδον P. | om. ἑπτα P. ‖ 5. lin. 12. lege '(ιδον A. 1. 7.)', et corrige supra. ‖ 7. και ιδε ℵ (dele infra). | Lect. Vulg. lege '7. et vide *Cl.*' ‖ 8. lin. 9. lege 'om. ὁ ℵC. 91.' etc. ‖ 9. Lect. Vulg. lege '8. infernus *Cl.*'

pp. 962, 963. Rev. vi. 8—vii. 1.

vi. 11. εδοθη *Cypr.* bis (dele infra). | eis singulis *Cypr.* 254 (dele supra). | στολη λευκη *Cypr.* bis (dele infra). | lege 'αναπαυσωνται ℵC. 6. 14. 38. 91. 95. | [‡] αναπαυσονται APQ. 7'. | ἑως] om. οὗ P. | πληρωθωσιν Latt. (impleatur numerus conservorum etc. *Cypr.* bis. *Prms.*). | αποκτενεσθαι 95 Scr. (dele infra): αποκτεινεσθαι Q (dele supra). ‖ 14. ἑλισσομενον C. | εκινηθησαν BP. ‖ 16. πεσετε B.

pp. 964, 965. Rev. vii. 1—13.

Text. vii. 3. Lege ἄχρι (ut videtur). | 6. Fortasse Μανασσῆ legendum: vide infra.

vii. 2. ειδον P. ‖ 3. μητε τα δεν. CPQ. | αχρι ACP. 1 *Orig.* bis: αχρις ℵ (item Q. rel.). ‖ 4. lin. 6. lege 'ἑκατον τεσσερακοντα τεσσαρες χιλιαδες]' (dele 'ℵ. P. |'). | post lin. 15 insere 'τεσσερακοντα ℵC. | τεσσαρακ. AP. rel'. | εσφραγισμενοι ℵAC. 1. ‖ 6. Νεφθαλειμ P: -λιμ Q. | Μανασση ℵP (dele supra). | χιλιαδες P. ‖ 9. om. κ. ιδ. A. | αυτον P: om. αυτον *Cypr.* bis (dele supra). | παρ . . . νους C. ‖ 10. τῳ θεῳ ἡμ. τῳ καθ. επι τῳ θρ. P.

pp. 966, 967. Rev. vii. 13—viii. 9.

vii. 14. om. μου *Cypr.* bis (dele supra). | lege 'εκ τ. θλ. τ. μεγ. ℵPQ. rel. *Tert.* Scorp. 12. *Prms.* [dele infra]. | απο θλ. μεγ. A. (? Vulg. *Cypr.* cod.)'. ‖ 15. επι τῳ θρονῳ P. ‖ 16. om. ετι 2° P. ‖ 17. ποιμανει *Cypr. Prms.* (dele 'teget' etc.). | εκ τ. οφθ. 7 (dele infra). ‖‖ viii. 1. ὅτε P (dele supra). | ἡμιωρον] dele 91 (Scriv.). ‖ ειδον P. ‖ 3. τοῦ θυσιαστηριου (sic) C. ‖ 6. ἑαυτους PQ. ‖ 7. μεμιγμενα Q.

pp. 968, 969. Rev. viii. 9—ix. 7.

viii. 12. τ. τρ. αυ. μ. φ. ἡμ. Q. ‖ 13. ιδον P. | ἑνος *Prms.* | angelum ut aquilam *Prms.* ‖‖ ix. 1. ιδον Q. ‖ 2. κ. ην. τ. φ. τ. α. *Prms.* | lin. 5. dele Aℵ. | μεγαλης *Prms.* | εσκοτισθη Q. | om. εκ τ. κ. τ. φ. *Prms.* ‖ 4. αδικησωσιν PQ. tantum homines *Prms.* semel: om. μονους semel. | add. αυτων *Prms.* ‖ 5. αυτοις *Prms.* | πεντε] sex *Prms.* ‖ 6. φευξεται *Prms.* | ὁ θεος ante απ' αυ. *Prms.* ‖ 7. ομοιοι χρυσῳ *Prms.*

pp. 970, 971. Rev. ix. 7—19.

ix. 10. ειχον *Prms.* | (††) similes scorpionum *Prms.* | κεντρα και *Prms.* | om. και post αυτων 1° *Prms.* | ἡ εξ. αυτ. *Prms.* ‖ 13. om. και *Ps. Cypr.* 322 (quae 13—21 Cypriano tribuuntur in codd. optimis uno excepto desunt). ‖ 15. εις την ἡμ. Q (dele infra). ‖ 16. δισμυριαδες *Tich.* ap Prms.

pp. 972, 973. Rev. ix. 19—x. 8.

ix. 20. χρυσαια ℵ. | χαλκεα ℵ. ‖ 21. πορνειας *Ps. Cypr.* ‖‖ x. 1. ιρεις A: ιρης C. ‖ 2. ἐξωθεν P. ‖ 7. lin. 13. consummabitur *Prms.* | lin. 20. δουλ. αυτ. 6.

pp. 974—975. Rev. x. 9—xi. 8.

x. 9. αλλα ℵ. ‖ 11. λεγουσιν 95 (dele infra). Memph. cod. mg.: λεγει] de 7 non liquet. | praem. επι 6. ‖‖ xi. 6. ὑ. βρ. 7. 95. (dele infra). | τ. πρ. post αυτ. 95 (dele supra). ‖ 7. lin. 1, 2. lege '*Hipp.* Ant. 47 *Gr.* (contra *Bulg.*)'.

pp. 976, 977. Rev. xi. 9—18.

xi. 9. αφιουσιν CP. | αφησουσιν Q. ‖ 11. lege 'εν αυτοις A. 95. Arm.' | επεσεν Q. ‖ 12. ηκουσαν P. ‖ 16. lin. 18. lege 'qui sedent'. ‖ 18. ‡ τοις μικ. και τοις μεγ. PQ. | Lect. Vulg. quia accep. *Cl.* (Scriv.).

pp. 978, 979. Rev. xi. 19—xii. 11.

Text: xii. 6. Lege ἔχει ἐκεῖ τόπον.

xii. 2. εκραξεν 7 (dele 1 et 7 infra). ‖ 6. απο P. ‖ 19. ante εν τῳ ουρ.] om. ὁ P. ‖‖ xii. 5. om. εν P. ‖ 6. απο P.

pp. 980, 981. Rev. xii. 12—xiii. 4.

Text. xiii. 3. Lege ut videtur ἐθαυμάσθη ὅλη ἡ γῆ, et om. in mg. ὅλη ἡ γῆ vel ἐθαύμασεν ὅλη ἡ γῆ. Vide infra errorem de AC, et formas θαυμασονται, -σθησονται in xvii. 8.

xii. 14. αἱ ante δυο 1 (dele infra). ‖‖ xiii. 1. ονομα ℵ (dele

supra). || 2. *λεοντος* PQ. || 3. lin. 1. dele 's' post 95. | *ὁλῃ ἡ γη* AC (dele supra).

pp. 982, 983. Rev. xiii. 4—15.

xiii. 5. lin. 14. lege 'Arm. Item (seq. *μηνες*) *Dion.*' etc. | *τεσσαρ.* P. || 6. lin. 10. lege 'Syr. edd.' (Scriv.). || 8. *αυτον Iren.* 326. codd.: eam *Iren.* codd. || 10. *ει τις εις αιχμ. ὑπ.* P (lin. 1 lege *ὑπαγει*). || 11. *ειδον* P. || 12. lin. 2. lege '49 *Gr.* non *Bulg.*' || 13. *ποιῃ*] *ποιει* P. 95.

pp. 984, 985. Rev. xiii. 15—xiv. 4.

xiii. 15. † *ποιησῃ* P. | lin. 15. lege 'om. ϛ. ℵQ. 38.' etc. | Lect. Vulg. faciat ut *Cl.* || 17. om. *το ον. τ. θη. Hipp. Bulg.* || 18. lin. 22 f. lege '*ἑξακοσιαι δεκα ἑξ* C.' || xiv. 2. *φωνην ηκ. ὡς κιθ.* P.

pp. 986, 987. Rev. xiv. 4—12.

xiv. 4. lin. 1 f. om. *εισιν* 38 (Birch): enim permanserunt *Cypr. Prms.* | *ὑπαγει Cypr.* 174 codd. 316: *ὑπαγῃ*] lege *Cypr.* 174 codd. | om. *ὑ.* I. *Prms.* || 5. et inventi sunt sine reprehensione (nec plura) *Prms.* | om. *εν τ. θρ. τ. θ.* (*Prms.*). || 6. *ειδον* P. | †*αλ. αγ. Prms.* || 7. om. *εν Prms.* | *κυριον Cypr.* codd.: *θεον Prms.* (praem. 'potius' *Cypr. Prms.*). | *αυτον τον ποι.* Q^cor. (om. *τον* Q*). || 8. *αλ. δευτ. αγ.* 7 (dele infra). || 9. *αλ. αγ.* 14 (dele infra). | *αυτων*] dele *Cypr.* 93.

pp. 988, 989. Rev. xiv. 12—xv. 3.

xiv. 14. *εχων* P. || 18. *φωνῃ* 95; de Syr. non liquet. || 19. †*την ληνον τον μεγαν Prms.* diserte. || xv. 3. *αδοντας* Vulg. *Ps. Cypr.* 312. *Prms.*

pp. 990, 991. Rev. xv. 3—xvi. 5.

Text. xvi. 1. Lege ut videtur *ἐκχέετε*; vide infra.

xv. 4. om. *κυριε Prms.* | *ὁσιος Prms.* |||| xvi. 1. lege '*εκχεετε* AℵC. 1. P: *εκχεατε* Q. 6'. || 2. *προσκ.* ante *τῃ εικονι αυτ.* P.

pp. 992, 993. Rev. xvi. 5—18.

xvi. 11. om. *εκ* 2° P.

pp. 994, 995. Rev. xvi. 18—xvii. 8.

xvii. 3. lin. 9. dele 95. || 4. lin. 7. lege *κοκκινον.* | lin. 23. lege '*γεμων* ℵ*. 7.' etc. || 8. *ὑπαγει Prms.*: lege '(vid. ver. 11; xiii. 10)'. | *ὑπαγειν* ℵQ.

pp. 996, 997. Rev. xvii. 8—xviii. 2.

xvii. 8. *ειδες* P. | *βλεποντων* P. |||| xviii. 2. praem. *εν* P (dele supra). | lege 'add. *μεγαλῃ Hipp. Gr.* et *Bulg.* (om. *ισχυρᾳ Bulg.*). | † *επεσεν* semel *Hipp. Bulg.*

pp. 998, 999. Rev. xviii. 2—12.

Text. xviii. 9 marg. Lege 'Ezek. 26: 16' et '27: 30.'

xviii. 2. lin. 6. add. *κ. μεμισ. Hipp. Bulg.* | lin. 15. *θηριου Hipp. Bulg.* || 3. vino fornicationis *Prms.* (in xiv. 8). | *πεπτωκ. Hipp. Bulg. Prms.* in xiv. 8 (ceciderunt). || 5. lin. 3. lege 'pervenerunt Vulg. *Cypr.* 316. *Prms.*' || 6. lin. 14. praem. *ὡς και αυτη και* Q. || 7. *ὁτι καθ.* P. || 8. *κυριος Hipp. Bulg.* || 12. *μαργαριτου* Q. | *και πορφυρας* P.

pp. 1000, 1001. Rev. xviii. 12—22.

Text. xviii. 14. Lege *καὶ οὐκέτι οὐ μὴ.*

xviii. 14. lin. 17. unc. incl. 'P.' et lin. 18 insere P. post C. | ib. dele *ουκετι.*

pp. 1002, 1003. Rev. xviii. 22—xix. 10.

xviii. 22. ‡ om. *πασ. τεχ.* ℵ. Memph. |||| xix. 4. *οἱ κδ' πρεσβ.* Q. || 5. *θεῳ.* Q. || 6. om. *ἡμων Cypr. Prms.* || 9. om. *του γαμ.* P.

pp. 1004, 1005. Rev. xix. 10—19.

xix. 11. †† om. *καλουμενος* Vulg. *Cl.* || 12. *ὡς Cypr.* 297. || 13. sparsam (cod. conspersam) *Cypr.* 285. 297.

pp. 1006, 1007. Rev. xix. 19—xx. 8.

Text. Index codicum. Dele C.

xix. 20. *ὁ μετ' αυτου ὁ ψευδ.* P. |||| xx. 4. *αυτον* ante *λυθ. Prms.* (dele infra). || 5. *ανεστησαν*] dele 'Æth.' post 1. || 6. *επ. τουτον*] lege '*Hipp. Gr.* (contra *Bulg.*)'. || Lect. Vulg. 3. *Am.*] lege '*Cl.*'

pp. 1008, 1009. Rev. xx. 8—xxi. 3.

Text. xxi. 3. Lege ut videtur *ἐκ τοῦ θρόνου*: vide infra.

xx. 9. *απο του θεου* ante *εκ του ουρ.* P. || 12. *τ. μικ. κ. τ. μεγ.* Q (dele supra). |||| xxi. 2. lin. 1. dele *ειδον.* | om. *εγω Ιω.* P. || 3. *θρονου* ℵ (dele supra). *Iren.* 336; om. *εκ τ. ουρ.*] lege '*Iren.* (sive *Anast.*) ap. Tisch.'

pp. 1010, 1011. Rev. xxi. 3—12.

xxi. 6. hab. *ειμι* Vulg. *Prms.*: om. *Cypr.* 285. 287. (dele supra). || 7. lin. 6. lege 'ea et.' | om. *αυτος Cypr.* 327 cod. || 10. *απο τ. θ.* 1. 7. 38. 91. || 12. *γεγρ. Tol.* | lin. 33. lege '*υἱων*] om. Arm. | † praem.' etc. | *υἱων*] praem. *των* P. || Lect. Vulg. habentem portas *Cl.* (Scriv.).

pp. 1012, 1013. Rev. xxi. 13—26.

xxi. 16. Rectius ut videtur adnotatio '*σταδιων* . . . *Er.*' sequentibus postponetur quam supra in textu legetur *ἐπὶ σταδίων.* | *σταδιους* P. || 18. lin. 1. dele ℵQ. || 20. lin. 3. dele ℵP. | Lect. Vulg. sardius *Cl.* (Scriv.). | *ενατος St.* 3: *εννατος Elz.* ϛ). (Abb.). || 21. *εξ*] praem. *ὡς* P. || 22. *ειδον* P. | lin. 6. om. *θεος Tol.* || 23. 'add. *εν* "*Iren.*" (Anast.) cod. Grets. (lege 'Vulg. *Cl.*' (Scriv.)): om.] lege '"*Iren.*" (Anast.) cod. Tisch.' | Lect. Vulg. lege 'luceant in ea'.

pp. 1014, 1015. Rev. xxi. 26—xxii. 11.

xxii. 5. *φωτος λυχνιου Prms.* | *φωτιει* (v. -*σει*) *Prms.* || 6. *ειπεν Prms.* || 8. *επεσα.* 38 Birch (dele infra).

pp. 1016, 1017. Rev. xxii. 12—21.

xxii. 12. *εσται αυτου* Q. || 13. *γεγονα Cypr.* 294: om. *ειμι Prms.* ed. Wi. || 14. lin. 13. utramque lectionem agnoscere videtur *Prms.* ('et in *stolis lotis* divinorum dicens *custodiam mandàtorum* ... immaculatam vero vitam *stolis* significans *candidis*'). || 15. *φ. κ. π. Hipp. Bulg.*: *π. κ. φ. Hipp. Gr.* || 16. †† *εν τ. εκ.* Vulg. (dele supra); item (in septem eccl.) *Prms.* || 18—21. om. *Tol.* excepto 'Amen.' || 18. ego Johannes *Demid.* | lin. 18 f. dele '(om. . . . . ℵ*).' || 19. lin. 12. lege 'ϛ (91 (*P.* *et C. του βιβλου sic*)) (Scriv.).' | praem. *και Prms.* (dele infra). || 20. om. *αμην Prms.* (dele supra). | *ερχου*] praem. *ναι Prms.* com. (contra txt.). | add. *χριστε Prms.* com. (om. txt.). || ver. 21. praeterit *Prms.*

Subsc. *αποκαλυψεις* ('ita etiam in paginarum titulis; aliter inscriptio': Tisch.) *Ιωαννου* ℵ.

POSTSCRIPT.

THE following additional readings of T[d] and Θ[b] of the Gospels have been kindly furnished from Tischendorf's manuscript notes by Dr. C. R. Gregory, the editor of the forthcoming Prolegomena and Addenda to Tischendorf's *editio octava:* they were received too late for insertion in the proper place. The readings of O[d] in Heb. v. 8—vi. 10, given above, are also due to Dr. Gregory's courtesy.

T[d].

Matt. xvi. 13—20.

xvi. 13. † *τινα* (om. *με*). ‖ 14. *ειπαν.* ‖ 17. *αποκρ. δε.* ‖ 19. *κλειδας.* ‖ 20. om. *αυτου.*

Θ[b].

Mar. v. 14—23.

v. 14. *απηγγειλαν.* | *ηλθον.* ‖ 15. *και ιμ.* | [*λεγ*]*εωνα.* ‖ 16. *και διηγ.* ‖ 18. ? *εμβαινοντος.* | *εις*] *εν.* ‖ 19. *και ουκ* (vdtr). | *αναγγειλον.* | *σοι ὁ κ̄ς̄* (vdtr). | *πεποιηκεν.* ‖ 21. *παλιν* ante *εις το περαν.* ‖ 22. *και ιδου ερ.* ‖ 23. *και παρεκαλει.*

The following are the readings of a tiny morsel of an uncial Lectionary brought from Upper Egypt, now in the Cambridge University Library (Add. 1875). It may be called T[e]. The writing must have been in two columns; and there is reason to suppose that the (lost) inner column was in Thebaic. The date seems to be about the sixth century. The mutilated title of the lesson to which the few extant words belong includes the name ΜΑΘΘΑΙΟΝ (*sic*).

Matt. iii. 13—16.

14. †† defuisse *Ιωαννης* spatiorum ratio suadet. ‖ 16. *βαπτισθεις δε.* | hab. *ὁ Ιησους.* | *ευθυς ανεβη.*

—

Rev. xiii. 10.

xiii. 10. l. 6. A] lege 'A. (*Am.*) *Fuld.*' et dele infra.

ERRATUM.

p. xxxiv. col. 2. lin. 11 from foot.—For xiii. 19 read viii. 19.

Greek New Testament

TREGELLES

PROLEGOMENA.